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Christian Presence

The

FRANCISCAN



VOLUME X

NUMBER 3

JUNE, 1968

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Pax et bonum.

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June, 1968

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*The Old Parsonage, Freeland, which is now the
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Being and Discerning

IN the 1223 Rule of S. Francis, the section devoted to 'those who go among the Saracens and other Infidels' suggests two ways in which such brethren may conduct themselves. One is the way of the evangelist. When they see it to be pleasing to God, the brethren may announce the Word of God to those among whom they have gone, 'that they may believe in Almighty God, Father, Son and Holy Ghost . . . and that they should be baptized and made Christians'. The other way is the way of humble witness : for the brethren 'not to make disputes or contentions', but rather to 'let them be subject to every human creature for the Lord's sake, yet confessing themselves Christians'. They could be a Christian presence among those who did not confess Christ. In the thirteenth century, such conduct could involve the possibility of martyrdom, even if the brethren concerned did not court martyrdom in the way that the first Franciscan martyrs appear to have done. But their principal witness would lie not in what they said or did but in what they were. They were to be a means by which the presence of Christ could be manifest.

This phrase, Christian presence, as well as referring to the presence of those who acknowledge Christ as Lord and Saviour among those who have not known or seen him, can also refer to the unacknowledged or dimly discerned presence of Christ who is not far from each one of us. In S. Paul's sermon at Athens he sought to draw his hearers' attention to the God who was near at hand, in whom they lived and moved and had their being, while he was yet unknown to them. Proclamation of the gospel may be undertaken in such a way as to demonstrate to the hearers that Christ has been near them all the time, unperceived or scarcely perceived, responded to insofar as they have responded to what they have seen to be good. The disclosure of Christ as Lord will still require of them a decision, since one may respond to the good a little while fearing to commit oneself totally to the Good. It may arouse buried fears as well as buried hopes. In such cases it is those who have displayed something of the sublime while witnessing humbly as Christians who may best serve to encourage, strengthen and stabilize.

The Minister General's Letter

LITTLE PORTION FRIARY,

MOUNT SINAI,

LONG ISLAND,

N.Y. 11766.

April, 1968.

My dear friends,

When you receive this issue of THE FRANCISCAN I shall have been back in England for a month. My plans are to return to America for the October Franciscan Festivals when we are hoping that the Archbishop of Brisbane will pay us a visit. I expect to be at Little Portion for some months then.

I was glad to have the news that the brethren had elected Brother Michael as the Provincial Minister and I ask you all to pray for him in his new office. He has, as you know, done two wonderful jobs : first, by founding and as Guardian of the northern Friary and then as Guardian of the Mother House. I ask you all to try not to make too many demands on him. He will have the African House under his care.

The new Chapter which is being elected now will have the responsibility of electing a Guardian for the Mother House.

It has been an exciting six months for me here at Little Portion and I shall look forward to telling some of you my impressions of, and hopes for, the Province. But just at this time, however, one's mind is so full of the tremendous events of the last few days that almost everything else is crowded out. There was first the announcement of the President of the U.S.A. that he would not seek re-election ; then the hopes of moves towards peace in the bewildering and terrible war in Viet Nam ; and then almost immediately the horror of the murder of Doctor Martin Luther King, by which we were all stunned. We had staying with us at the friary at the time Father Franck-Alsid de Chambeau—a great friend of ours who is helping us all with a series of seminars on the Theology of Freedom. He was the celebrant at our altar on the morning after the news of Doctor King's death and in a short homily he was able to help us all a great deal. He said, ' Last evening it was announced in the Little Portion common room that Martin Luther King had been shot in Memphis. At first it was a moment of tense shock. Then only an hour later the dreaded

anticipation fulfilled—King is dead. Reflection seemed to suggest that we could have expected it someday, and yet in some way we hoped against hope that it would never happen. We had optimistically expected that things were getting better even though the prophets continued to predict great difficulties this summer. Now it has begun. The hero of non-violence has met with a violent death. One must be blind not to see the typology of another peacemaker who was hung on the cross for preaching the message of peace and love'.

Father de Chambeau went on to ask, 'What of his followers? Is it too much to hope that the non-violent movement would go on in spite of the violent death of the leader? What of America and the society that had produced a Lincoln and a J. F. Kennedy and a Martin Luther King and rejoiced in its creation? Must it not also share the responsibility of the guilt of their murderers who were also the creation of the same society?'

But not only America. Surely this is a call to repentance to us all, and a recognition of guilt by us all is demanded now, so that we may yet be turned in the direction of God's kingdom and live. It has somehow made Passiontide and Holy Week more real for me this year.

I was very sad to know about the illness of Brother Lothian. But I am happy to hear of improvement and I hope it will not be too long before S. Benet's see him again. I shall always be grateful for his help and support to me as my Assistant Minister.

It is a relief to have been allowed to pass on the work and responsibility of the Province and I think, although it would be with very much regret, I shall have to cut out much of the work that I tried to do in the past in England until I cease to be Minister General. It looks as though I may be on the move a good deal and not be based on any Province.

I cannot end this letter without a word about the death of a great friend of 'the brown folk' as she used to refer to us—Miss Charlotte Dodds—'Doddie'. I expect that Brother Michael, who was her first contact with the S.S.F. and her dearest brown brother, will be writing about her, but I felt I must say what a wonderful friend she has been and how I shall miss her at Compton Durville where she was so lovingly cared for by our Sisters.

Brother Paul gave me the privilege of clothing two novices here and I look forward to receiving Brother Barnabas' first vows on Easter Monday. And the Reverend Mother of the Poor Clares also allowed me to assist Bishop Voegli at the Life Profession of a Poor Clare extern Sister. I am most grateful for being allowed all this joy.

With all good wishes,

Affectionately yours,

David S.F.

Minister General.

Quarterly Chronicle

Brother Michael writes ;—

ENGLISH PROVINCE 1968 will always be recorded as an outstanding year in the history of the Society. We now have three Provinces, each of which will be primarily concerned with its own affairs. The English Province will of course have its interests in Great Britain and, for the time being, our work in Africa. It is too soon for me to say how the life in this Province will be affected by these changes. Support for the Community, both in men and money, is still much greater in our country—though clearly there is a growing number of men coming forward to test their vocations in America and in the Pacific, which will fully justify their independence from the English Province. One important aspect of our life here is the need to be clear as to the type of training we should be giving to our Novices, and also the assurance that there will be the houses available where they can be trained. At present, it is essential that the Society in our own country should be stabilised as a community of men called to the worship of God and the ministry of other men. We must be a caring community, and our caring is bound to lead us to the underprivileged. Growth in the Society will mean that a greater variety of works may be undertaken, and already we are being pressed to work in the very demanding fields of the 'beats', drug addicts, ex-borstal boys, etc. Some of this, of course, is an extension of work

that we are doing at present ; it would be a pity to take on new interests at the expense of our existing commitments. There is clearly a continuing responsibility to conduct missions in parishes and schools, visits to prisons and borstals, as well as the efficient maintaining and running of our various houses. In fact, the work we undertake will depend entirely upon the sort of men who join us and upon readiness to adapt our Franciscan life to changing conditions without losing the spirit of our founders or forgetting that we are, in the first place, committed to God as Religious. For some years to come we ought to expect that brothers from this Province will continue to do pioneer work overseas, and we should count it a privilege to be preparing men for the mission in other countries ; indeed in our training and in our continuing life we should have this well in mind.

At the General Chapter in 1966 it was agreed that we should develop in the direction of small houses, and I feel sure that this is right. The Friaries in Dorset and Northumberland should be no larger than they have now become, and when leadership is available we should branch out into some of the other forms of work being demanded of us. In the meantime, however, we have the responsibility to consolidate where we are. I shall be most grateful for your prayers as we begin our life here as a Province.

Events in our Community are responsible for a great many changes, some of which are inevitably reflected in the life of the Friary. We are now a part of the English Province, and this Friary will continue to remain the Mother House. As Brother Michael is now the Provincial Minister, it will be necessary for an election to take place for a new Guardian, and as this cannot happen until the Pentecost Chapter, it will not be possible, for this edition of *THE FRANCISCAN*, to say who it is.

In the meantime the life of the Friary moves on ! There is a great deal of coming and going. In February Brother Michael was in America for a meeting with the other Ministers at the Friary on Long Island. It was a momentous occasion, showing the extent to which the Community had become both international as well as interracial. They all met with the presiding Bishop and then settled down to several days of very hard work. After that, Brother Michael set off with Brother Robert (who is now the Novice Master in America) and Brother Richard of the American Province for our first mission in

America with brothers from both sides of the Atlantic taking part. The mission itself was unique in that it was a truly ecumenical occasion, with considerable support being given by all the Churches. Following this was a mission at S. Thomas' in the Virgin Islands, and then Brother Michael met with Brother David at the Friary in Florida, which was the first time that either of them had been able to meet the brothers there.

During Lent, the brothers here were as busy as ever conducting Lent Courses in parishes and schools. There seems to have been, if anything, some increase of work in the latter, and the response has been very challenging.

The Guest House has been full almost continuously, and we have been delighted to welcome parties from the navy, from parishes, schools and borstals. Holy Week and Easter were particularly blessed, and it was a joy to have Brother Ronald with us to give some addresses, together with a large number of friends to share our worship.

Brothers come and go—particularly in groups to and from Glasshampton. We were happy to admit five new Novices, Brothers Paul, Eric, Godfrey, Benjamin and Jerome, as well as a Postulant, Brother Arthur. Brother Luke, who is now to live in England for three years, has gone to Alnmouth, having done a tremendous job here, particularly in the woods, and amongst those returning to us there has been Brother Patrick, who has been away a very long time, most of it spent in great discomfort and pain in hospital. The treatment has been successful and the pain has been reduced, and for this we are thankful. It is perhaps a suitable moment to say how grateful the Community is for the tireless work he has done in the tailor's shop here, where for many years he has looked after the making of habits, as well as innumerable jobs of mending and patching. Brother Vincent has now taken over, but we do owe a great debt of gratitude to Brother Patrick.

We have great plans for the painting and decorating of the entire Friary, and this work will be a major activity for the summer.

Many of you no doubt know already that Brother
CAMBRIDGE Lothian suffered a stroke at the beginning of March.

Although it was not severe, and a good recovery is expected, this is a slow process. At the time of writing (Holy Week) he is expecting to leave hospital any day to go to the convalescent home at Mundesley in Norfolk, where he can continue to receive physio-

therapy. We are especially grateful to the staff of Addenbrookes Hospital, who have not forgotten the many years in which he gave regular assistance to the hospital chaplain, and have now given him V.I.P. treatment and unsparing attention. The kindly concern of numerous friends has been expressed in the flow of visitors to the ward (who all remark on his good humour in spite of his frustrating condition), and by the many gifts, letters and offers of help which we have received. If any letters remain unacknowledged, we hope that this general expression of thanks will be considered sufficient. For indeed we are most grateful. Brother Michael generously came to Cambridge within hours of his arrival back from the United States, and then sent Brother Edmund to assist Brother Barnabas at S. Benet's. It has, in fact, been a time of much sickness among the older members of the congregation, and his help has been essential to maintain the pastoral care. We are also grateful to the clergy of Corpus Christi College, who have given occasional help in the church services.

In spite of all this, it has been an encouraging term at S. Benet's. There is no doubt that the 'move' has led to a stronger family spirit in the church. Much interest was expressed in the course of sermons on *Meditation Today*, and some have taken a new grip on prayer as a result. It was also a help to have further sidelights on the subject at two of our Sunday teas—a Quaker view from Mrs. Parker-Rhodes, and a Hindu view from Mrs. Narasimhan. On a third occasion we were delighted with the reflections of the actor, Mr. Graham Crowden.

It so happens that the united Lent course of the Centre Churches of Cambridge was also on prayer, and some of our congregation contributed to the discussion from their experience. But, in case this aspect of the Christian life is having too big an innings, we have very different plans for the Easter term. We also look forward to the S. Francis House Festival on 11 May, and even more to the return of Brother Lothian as soon as he is fit. Meanwhile we jog along in the new house (not quite so new now), and Brother Cecil is developing new skill in the kitchen.

Since the last Quarterly Chronicle, the choir has
ALNMOUTH become filled to capacity by the arrival of five
new postulants since 1 January. The training side
of the work of the friary has become more and more important, as
the early months of the life of a postulant is of great importance in

the formation of what sort of brother he is one day going to be. For this reason, we hope, sometime, to carry out certain structural alterations in the friary so that the brethren can have somewhere, however small, where they can get away and be quiet, in a house which is so full of guests and people we are trying to help.

A further addition to the family are two of our American Brothers from Long Island, and a third due to arrive shortly. Their presence in the family has been an enormous help, I hope on both sides, in a growing understanding of how much in common we have as Franciscans ; also the real difference due to national backgrounds, in that their indebtedness to ' Constitutions ' makes us appear, in the way we do things, apparently very pragmatic.

To the surprise of many people, a Sister from the Community of S. Francis has now come to share our life here at the friary. Eyebrows were raised and some wondered how it would all work out : some predicted that the village would be scandalised ; but in fact it has worked wonderfully. Sister Teresa, apart from having her quarters outside the enclosure, shares fully in our life here, sitting in choir and refectory and using the Brothers' parlour and library, and there is no doubt that her coming here has added something of great importance and value to our family life. A further addition to the family of rather a different sort is that the Guide Dog Association is generously giving a dog to Brother Wilfrid who is shortly going to Bolton for a handling course.

Owing to foot and mouth disease, all hunting has been prohibited and the foxes have abounded to such a degree that they are often seen in the main street and rummaging about in the dustbins : and eventually they broke in and killed all our chickens. As this is the second lot we have lost, we have decided that it is simpler to be without them !

Sister Frideswide's profession at the convent was a
PLAISTOW great joy, and she is continuing with her work at the London Hospital. Sister Lucy is doing her part-time parish work in S. Cedd's parish, where our friend, Father Robin Bennett, is single-handed. Brother Bernard has been busy with his Lent courses, and we were happy to join with our Baptist neighbours at the West Ham Central Mission for part of Holy Week. Brother

Maurice was at S. Mary's, Primrose Hill, for Holy Week. Brother Bernard is also involved in the Newham Social Workers Voluntary Association, doctors and clergy for occasional lunch meeting and for particular projects. We have again had an interesting, and varied, group of guests and visitors.

American television is famous—or
LITTLE PORTION FRIARY notorious?—for its advertisements.

In order to get ten minutes of a programme, one must sit through at least two minutes of a commercial sponsor's message. A capsule-summary of events at Little Portion Friary must be a bit like one sponsor's product, a pill, all packed with multi-coloured granules of this and that contained in a transparent shell so that one sees, from the outside, a chaotic combination of colours. Once swallowed, of course, this contributes to 'an effective relief from headache, neuritis, and neuralgia; rheumatism, arthritis, and muscular aches and pains'. You can get this at your nearest drug store. Such too, is the variety of life at Little Portion, somehow contained under one roof.

In February, two men, Brother Joel and Brother Kenneth were clothed as novices: and in March, four men were made postulants.

Our novices and the novices of Holy Name Province, The Order of Friars Minor, joined together for a few days conference at the O.F.M. novitiate—about a three hour drive from here. Aside from superb formal discussions on Franciscanism, the group enjoyed warm association and a great fraternal spirit which, at the same time, quickened the pain of our separation and enlivened hopes for the day when we might share more fully our common vocation.

During Lent there were many guests at the friary for days of recollection or retreat, among them several groups of seminarians for pre-ordination retreats. This increase in persons using our guesthouse facilities makes us glad.

Brother Joseph has spent a good bit of time 'on the road' with missions and addresses to a number of groups and has done a bit of visiting at Philadelphia Divinity School in Philadelphia, Pennsylvania. Brother Robert has spent a month on what is, certainly, one of the most extensive tours of engagements taken on by S.S.F. in this part of the world in some time. Among his stops were visits to many major seminaries from Chicago to California, meetings with Tertiaries along

the way, and stopping off in Nevada to conduct a retreat for the Sisters of Charity (Knowle, Bristol) who have recently undertaken American work.

Prior to his return to England, Brother David spoke at Berkeley Divinity School in Connecticut and in the latter part of the summer, Brother Paul will conduct a retreat for clergy of the Bahamas.

Inside and out there is a great deal of work going on, with rather extensive remodelling and repairs to the interior of the main friary building, and the gardens show the signs of much careful labour under Brother Barnabas' direction. Barnabas made his profession of vows on Easter Monday ; a rather wonderful and exciting anti-climax to the great bustle of Holy Week. We were honoured to have his family with us for the occasion, as well as other familiar friends who had shared Holy Week with us.

Little Portion seems to be conference-oriented for the present. In February we were the host to the Ministers' conference and in April the host for a Tertiary conference as our Third Order begins to revise its Rule and Life.

The Bishop of Long Island has given consent to un-ordained brothers to administer the chalice at the Eucharist in the friary Chapel. Preparatory to that, our close friend and confessor, the Reverend Robert F. Capon, Dean of Mercer School of Theology, is conducting a seminar at the friary for those who, when finishing the course, will be licensed to administer the chalice.

Construction on S. Matthew's and S. Timothy's
NEW YORK CITY new building, which replaces the one gutted by fire on 8 December, 1965, is beginning to reach upward, but it will still probably be after the first of the year before it is completed. Father Gusweller, the Rector, is making great plans for its opening and dedication.

Our area of New York City is going through another ethnic change. For many years it has been mainly Southern Negro with a gradual influx of Puerto Ricans. There is beginning a great growth of Haitian and Dominican Republic peoples and the Community Centre is now around seventy-five per cent Spanish-speaking.

Due to changes in New York City's youth programme and also because of the lack of recreation and instruction space available as

construction on the new building continues, the Community Centre will lose its two full-time social workers and part-time professional consultant. This will place a great responsibility on Brother Lawrence in directing and planning a fall programme for the hundreds of children and teenagers that depend on the Community Centre for attention and guidance in a very tense city. The need for volunteer workers and programme money is paramount.

Beginning 1 July, the summer programme will begin with a two-week Vacation Bible School Mission. Brother James will relieve Brother Lawrence for most of the summer giving him an opportunity for rest and specialized study.

The plans for the summer call for complete morning and afternoon sessions, including nursery and kindergarten for the younger children and crafts, game-room, instructed worship and outdoor recreation of all kinds for the older boys and girls. It is also hoped that Christian-centred clubs can be started. However, again the need for volunteer workers is great and any unrest in the city could keep the children away from the activities that are available. We shall be very grateful for your prayers.

FLORIDA The Florida house of the Society of Saint Francis is essentially a place from which the Friars go out to do work in the southern United States. This work consists of missions, retreats and special ministrations. The House itself can accommodate up to eleven or twelve people for group retreats. It is used by various groups as well as quite a number of people for individual retreats and special periods for spiritual rest and counselling.

The present house is located in Orange City, a small north central Florida community. It consists of a larger house used by the Friars in residence which contains the small chapel, and four other small cottages. It was formerly a sort of pre-motel tourist accommodation, with attached cottages with kitchen facilities. One cottage is used as a library, the rest for retreatants and guests. This way it is possible to accommodate either men or women.

The intention is to keep two priest-brothers and two lay-brothers at the house except during the summer. During that season there is little in the way of church activity due to the climate, but the house is open all the year round.

Since there is no episcopal church in Orange City, there are an increasing number of people who attend the chapel on Sundays ; and since this is a 'retirement' area there are a number of people confined to home or in nursing homes to whom the house ministers. One of the brothers is attached to the ambulance service, so that we have contact with sickness and emergencies.

Brother Geoffrey writes ;—

PACIFIC PROVINCE January was a time of change for the New Guinea house. Brother Davis and Brother Alfred left Jegarata to work at Koke and I also left to be based in Brisbane. Brother Clement returned to Jegarata this year after a year in Koke and so did Brother Leslie. Now the new chapel is quickly taking shape and there is hope that it will be dedicated before very long. We are most grateful for kind friends who have sent donations and so made the building possible. It is good to have Brother Clement back at Jegarata where he is very close to the village people and has an important contribution to make.

From Jegarata I went to Koke. During the past year Brother Giles has had a great deal to cope with including the building of our new house at Hohola. He now has the help of Brother Alfred and Brother Davis, and Brother Gordon is back from leave. Brother Leslie and Brother Clement did a great work in building the Holy Family house at Hohola and have fitted it up splendidly. I was glad to be able to be with the brothers for their first weekend. The bishop dedicated the house on 29 January and we had a party afterwards with as many guests as we could squeeze in. Do remember this new venture in your prayers. Brother Philip, who is in charge, is teaching at the school at Koke during the day. Brother Bernard and the evangelist Wellington are doing part-time jobs. On two evenings a week they help at the social centre.

And so I moved from the strenuous and exacting work in New Guinea to the rather more comfortable life at Brisbane. There is much to be done here, also, for at the chapter it was decided that we should divide the work and try and get a hostel in the city from where we could undertake most of our social work. This would give more room at the Friary for people who want to come for retreats. Also there is some diocesan money available for a new chapel, which will mean

that we can use the present one for other things. So it looks as if there is some more building to be done and a development of our work.

On 7 February we made two new novices, Brother Gerard from Wangaratta and Brother Allan James from Townsville. This was a very happy occasion. I have just concluded a special week of house meetings at Wangaratta and the people are very proud of Brother Gerard. We also have two new postulants. Afu Talanoa is our first from Tonga, and there is also Gerald Lea, who has been a year with us in Koke and was a great help there. On 29 June, S. Peter's Day, we are hoping that Brother Rodney will make his simple profession, and I commend him to your prayers as he prepares for this great day.

Just now I have been attending the conference for Religious Communities in Melbourne with Brother Andrew and Brother William. This was attended by the six communities that are established in the Pacific and was the first time we had met together on this scale. At the end of the conference we had the first meeting of the Advisory Council of Religious Communities under the chairmanship of the Archbishop of Melbourne. We call ourselves the Advisory Council of Religious Communities of Australasia and the Pacific—quite imposing and covering a pretty large area ! It is a most important step forward as it means we are now officially recognised as a normal part by the church and can advise the bishops in matters concerning the communities and also on the starting of new communities. We are hoping to arrange a special Sunday in the year when Religious Communities will be prayed for and preached about, and to compile a leaflet giving information about communities and the Religious Life.

On 22 January we lost a greatly loved member of the Community : Sister Lilian Agnes was our oldest, in age and in profession, and she lived her life to the full. She will always be remembered for the humour which tempered her wisdom, and for the tact and courtesy with which, even at a great age, she kept everyone of us on our toes. When Sisters were away she memorized their itinerary and engagements—not forgetting the Friars : ‘ Father David is in New York today ’, we would be reminded, and her familiarity with the Lord might have surpassed that of Don Camillo. In pain during her last illness she said with a wicked smile, ‘ This is a long

drawn out business; what is the good Lord up to?' We held a Solemn Requiem Mass, which was full of rejoicing, on the Feast of the Conversion of Saint Paul, and we rely much on her love and prayers in the peace and rest of Jesus.

This Lent has seen some useful discussions here when, in departure from usual custom, we invited our local friends not to a service, but to join with the Sisters in a weekly Bible study. Whether the whale really did swallow Jonah, and what we hope to find in Paradise, we may discover hereafter, but the sharing and encounter between us all has been of considerable value to most of us.

The parish of S. Margaret, Tintinhull, near Yeovil, are celebrating their seven hundred and fiftieth anniversary this year, and the vicar, Father Brown, very kindly asked if the Sisters would join with his choir to produce some Passion music. Accordingly on the Friday in Passion Week, we assisted in singing *The Cross of Christ*, a R.S.C.M. compilation with lessons, in a full church and in an atmosphere of great devotion and thanksgiving.

Mid-Lent weekend was a real refreshment, with Sister Frideswide's first profession on Lady Day.

Also during Lent we had a weekend visit from a group of students, which we enjoyed as much as they seemed to, and we hope another group will be with us for Whitsun. On Easter Saturday a group of young people from Sister Barbara's old Parish of All Saints, Woodham, stopped here for a picnic lunch on their pilgrimage in the West Country.

We lost Sister Mary Catherine for most of Lent, first to Torquay and then to West Bromwich, but she was back with us in time for Easter. We were very fortunate in having the Holy Week Ceremonies in our own Chapel, thanks to the generosity of Father Brown, and we all burst with joy on Easter morning with sung mattins and the climax of the Paschal feast.

People coming in for their Easter communions remark on **FIWILA** the development that is taking place at Fiwila. The new ward is now built and being occupied by men. The new water system has begun operating and now there are taps of running water in various parts of the mission. The back wall of our church

recently collapsed, undermined by ants, and it has now been rebuilt and the whole church repainted in white, giving it a much cleaner and more dignified appearance. It made a better setting for our Paschal services which were better attended than usual, partly, no doubt, because we were fortunate enough to have Oliver our archbishop with us, as well as his sister.

The garden is full of fruit. The guavas are ripe and abundant. The sister tried to make some jelly, but it did not jell, so we drank it instead ! The oranges are ripening fast and so are the grapefruit. There are also bananas and avocado pears.

We are expecting Brother Desmond back from his language course at the end of the month. Brother Stephen spent Palm Sunday at Luanshya, the copper town, with our Tertiary priest Michael Wilson, who has been ordered by the doctor to give up his work in Africa. We are very sorry to be losing him.

‘Doddie’

I first knew her as Miss Charlotte Dodds, but rapidly discovered that she had a very wide circle of friends who knew her just as ‘Doddie’. She lived in a flat with her close friend Miss Knights in Holborn, and was a devoted worshipper and untiring worker at the Church of Saint Alban’s. I was there on my first Mission, and she gave me many cups of tea and much needed encouragement. That was twenty-five years ago, and from then onwards her flat became the natural place for brothers to call for refreshment, somewhere to talk, or somewhere to rest. Her blunt Yorkshire wit and her deep love for Our Lord made her a person of simple wisdom and great charity. It was only fitting, when she became too frail for London, that she should end her days with the sisters at Compton Durville. Her Requiem at Saint Alban’s was the sort of happy gathering of friends which she would have expected, and no doubt enjoyed ! One of the brethren was in the party that took her body to the cemetery where she is buried amongst the many, both priest and lay, who have served God in His Church through a ministry at Saint Alban’s, and amongst whom she now rejoices in the Communion of Saints.

MICHAEL S.S.F.

Brother Giles-Dawson

THE Epistle to the Hebrews claims that our Lord learned obedience through what circumstances did to him (5: 8) ; the late Father Jonathan Graham C.R. once wrote in the *Church Times* that *vocation is what happens to us*. The life and death of Brother Giles-Dawson illustrates both these truths.

I met him first in the early forties when he was organist at that unique church, Saint Chrysostom's, Peckham, training a lively mixed choir with vigour and vision. There seemed little in common between him and the Brothers of the Holy Cross—but it happened and he came to the Friary for part of his novitiate : a first late step towards a closer link between B.H.C. and S.S.F. for which Giles longed and worked.

Then came King's College, London, and ordination with the particular blessing to him of the friendship and availability of Dean Eric Abbott.

He had greatly desired and passionately revered his priesthood—but there seemed little common cause of ministry with Father George Potter. In the Brotherhood's hostel Giles was responsible for students and working lads, with Father George who might well have claimed to know as much of lads and young men, if not more, than any priest in England.

Circumstances were not kind to Giles—nor he to circumstances ! Yet his loyalty and love for the Brotherhood of the Holy Cross were never in question as he shared in maintaining the life, and tried to work out Father Algy's schemes for union with the Society of Saint Francis.

He deeply valued his work at Saint Atholin's, Nunhead, where I remember him as a kindly pastor, a gifted musician and a forceful preacher. In his last days at the hostel and while he was away, friendship with Father George flowered and flourished. It was, I believe, the news of Father George's death which made Brother Giles-Dawson an incurable invalid.

He lived to join S.S.F. with two of his Peckham Brothers—but it was too late for anything but a shadowy share in corporate worship, and we were sad that he could not join with us more.

Latterly he had lived with Brother James, another and earlier member of the Brotherhood of the Holy Cross, in the expert and devoted care of Mrs. Kirk.

By his own obedience to the death Jesus Christ made all circumstances redeemable.

Vocation is what happens to us. May our Brother be fulfilled in love and joy under the Mercy and in the Glory of God.

DENIS S.S.F.

Letter to all Companions

LENT, 1968.

My dear Companions,

It is again time that I should write to you. Obviously, the *big* news is the amalgamation of the S.S.F. with our American Brother-Franciscans ; making necessary the founding of three provinces. I can remember when the S.S.F. was the least of all the men's communities in the Anglican Communion, and we were but a handful of men in an almost unknown village in Dorset. Like the Gospel mustard seed, we have grown, and I suppose we are in size the largest men's community in the Anglican Communion, with houses in four of the five Continents. I wonder how soon we shall be in Asia ? But, as we all are aware, added prosperity means added responsibility and, therefore, my first word to Companions is to pray even more earnestly for God's continual blessing on the S.S.F. and particularly for the Minister General and the Provincial Ministers.

My second word concerns the Companions in the English Province. Over the years our numbers have steadily increased. Also my age has steadily increased ; so that about a year ago I felt it necessary to ask the Chapter to consider my position as Warden of the Companions. Although, technically, I was Warden to the Companions, both in England and also in the Pacific, distances had made it absolutely

necessary for the Companions out there to organise themselves in consultation with Brother Geoffrey. So I was not over-concerned about them. It was with those in the British Isles that I had mainly to cope. As a result of my appeal to the Chapter, Brother Kevin was appointed as Warden to the Companions in the North. He is now responsible for the six most northerly counties of England with Scotland, and because of his Irish connections, I have asked him to care for the Irish Companions as well. I understand that he has written to all the area secretaries about the future policy in his area.

I hope that this will make it more possible for me to meet the Companions in the South at fairly frequent intervals. I think I ought to be able to meet them at area meetings at least once every two years. I would ask the secretaries who have not invited me to any meeting during the past two years to write and fix a date for me either this year or the next.

Although I am writing this letter in Lent, you will not see it until Whitsuntide. Pentecost has special significance to S. Francis : it was the time of the great Chapters of the Friars in his life-time. These Chapters marked the great growth of the movement in his day, and S. Francis believed that this growth was the work of the Holy Spirit, the Giver of Life. So we, too, may believe that the growth in our Society is due to his work, and offer our thanksgiving to him ! But we must also pray to him for his continued guidance to our Society in the years that lie ahead.

May you have all the blessings of a very happy and most glorious Pentecost.

Yours sincerely,

KENNETH, S.S.F.

On Trial

A chance for young men and women to seek the meaning of total Christian commitment. Write to 'On Trial', S. Monica School, Warminster, Wilts.

The Scrolls of the Dead Sea Community

IT is just over twenty years ago that a number of ancient documents were found by chance. The place called Qumran where they were discovered is desolate, by the north-west shore of the Dead Sea, nearly one thousand two hundred and eighty feet below sea level, at the deepest part of the remarkable geological fault down which the Jordan runs to flow into the Sea of Salt (or Dead Sea) which itself evaporates into the air and has no outlet into the oceanic systems of the world. It is a very hot place, and contrasts with the fertile oasis of Jericho about five miles away. If you turn your back on the deep blue of the sea here and look westwards you are looking at brown cliffs which are the sides of the south Judæan hills. Jutting out from them is a marl plateau and on the plateau the ruins of some buildings. In the plateau and in the sides of the hills there are a number of caves ; in them the ancient documents were found, usually called 'scrolls', because they were found for the most part rolled up. Indeed many of them were found rolled in a linen covering and then put into large jars, evidently with the idea of storing them carefully.

The men who had written and copied these documents, and been so careful with them, occupied the buildings now in ruins. Climb up on to the plateau and you will see that these ruins show clearly enough the sort of buildings they once were ; there were kitchens and pottery workshops, ovens, storehouses, cisterns for water, an assembly room and a study (or scriptorium, a place for writing). It is doubtful whether the men who used these buildings all slept in them. Perhaps some slept in the caves. They did not sleep all night ; some of it they devoted to study, the study of what they called the Law and the prophets—and indeed the other writings which go to make up what we call the Old Testament.

That makes the first and most obvious clue to their identity. They were Jews. The pottery found in the ruined buildings and a considerable number of coins, together with other evidence (such as what we know of the history of that part of the world) makes it quite clear that they were a special sect of the Jews. We are quite used to hearing about Pharisees and Sadducees in the New Testament ; it is strange that we do not also hear about another sect, in many ways much stricter in their obedience and way of interpreting the Law than the

Pharisees. We hear about this other sect from ancient writers, including two Jews, Philo (who lived in Alexandria 20 B.C.—A.D. 50 or thereabouts, thus belonging to New Testament times) and Josephus (a Jewish historian who fought against the Romans and then changed sides in the Jewish War, about which he wrote a history published about A.D. 93—this is the war which began with the rebellion A.D. 66 and ended with the destruction of Jerusalem foreseen by Jesus which took place in A.D. 70, and with the capture of the great fortress south of Qumran, called Masada, in A.D. 73). This sect was called the Essenes and we hear about them also from a Roman writer, Pliny the Elder, a curious (in both senses) old man who perished on account of his too great curiosity when inspecting the eruption of Vesuvius in A.D. 79. He says the Essenes occupied a site exactly identifiable with the place where the scrolls were found. The fact that they could hardly have been occupying it when he was near the district (after the appalling destruction with which that ill-fated rebellion ended) probably does not matter : Pliny heard this was an Essene site and wrote as though they still occupied it. They probably went there first about 150 B.C. and were killed or driven out by Roman soldiers in A.D. 68.

In any case, the people who used those buildings and stored their documents in the caves were some sort of very strict Jewish sect, whether Essenes or not. This is clear from the documents. First of all there were the scriptures (the Old Testament to us). A very interesting manuscript of the book of Isaiah was found in the first cave to be discovered. It is almost complete, unlike many of the finds which are often mere fragments, or perhaps slightly larger than to be called 'mere', that is, quite large fragments. The Isaiah scroll is not at all 'mere'. To read its fully spelt out Hebrew is just like reading the Bible in Hebrew, except that the words are rather fuller than students of Hebrew are used to seeing ; there are no dots to represent vowels but more consonants are used to show how the word was pronounced. Apart from these minor matters the text is very like, practically the same as that with which we are familiar. This is most important to scholars because here is a manuscript of a book of the Bible older by a thousand years than the oldest manuscript which we possessed before it was found. This manuscript, therefore, and others not so extensive because time has reduced them to fragments, are of great interest in the study of the Old Testament and the way in which it has come down to us.

Every book of the Old Testament is represented (not in full because some of the books are represented by the merest fragments) except the book of Esther. There are also a number of other fragments which show that these men regarded as scripture books of which we already knew, for they are in our Apocrypha ; or some of them, if not to be found there, are in the Apocrypha of some branch of the church and so are well known to scholars. It is perhaps well to give an example of one of these as it were near-apocryphal books ; we may mention the book of Enoch, of which bits have been found at Qumran, and which has come down to us partly in Greek. It is a good example of such writings because it is quoted in the New Testament (Jude 14 f.).

Let us reflect on the evident fact that the scriptures which eventually formed the ' canon ' or list of sacred writings accepted by the church can be regarded as the nucleus of a library. This library possesses a number of books on the fringe of the canon, books quite often read for their religious content but not regarded as proper to read in church ; we shall now be ready to imagine that others further out on the fringe existed once, though now lost. In such a case we should expect that if someone accidentally came across the library of a strict religious Jewish sect of the time just before the New Testament events, we should find some more books, like those we already knew but not known to us before. This is exactly what happened when the caves at Qumran were explored and manuscripts were found in some of them. It is natural that books found only here express the outlook of the sect. This outlook is that of Jews of the period, but with their own particular beliefs as special features. Acts 23 : 8 reports accurately about the Sadducees that they *did* not believe in angel, resurrection or spirit but that the Pharisees believed in all three. This illustrates the variation in Judaism ; similarly, the Essenes, while Jews, had their own particular beliefs. In every case, Pharisee, Sadducee or Essene, these beliefs were developed out of the Law, that is, out of what we should call ' scripture ' (here the Old Testament, because we are speaking of the time before the New Testament events and there were no Christians as yet).

The new works, that is, new to us, which were found in the caves include one which is new only in one sense : our knowledge about it is new, for we now know to whom it belonged and whence it came. It is called by different names, but all scholars recognize it by its usual name, the *Damascus Document*. It was known already because it

appeared when an old 'Geniza' (lumber room of a synagogue) in Cairo yielded up a number of old manuscripts in 1897 which no one had known were there. At least one scholar after reading it then called it a *Fragment of a Zadokite work* because it seemed to be the manifesto of a sect who thought of themselves as Zadokites, that is, spiritual descendants of the ancient priest Zadok, and who bound themselves to observe strictly the Law, especially in its provisions for the true priests supposed to be descended from Zadok who alone had the privilege of officiating at Jerusalem. In this writing they called themselves 'the sons of Zadok'. This was a good interpretation, as we can now see; for parts of this writing have been found at Qumran and it looks as if at one stage of its development the sect there lived by the rules in this Fragment, which also contains a potted history of the sect, though the story is couched in rather mysterious terms. It seems probable that one of the caves was accidentally found and entered in the Middle Ages, and thus this tract came into some kind of currency, although it was not known who had originally written it.

Another document, often called *The Rule of Qumran*, was found in 1947; this also gives a number of rules by which the sect is to live; they are on the whole stricter than those of the *Damascus Document* and this time we find no history, but at the end there is a kind of hymn or psalm. Indeed, these people were not continually occupied with doctrine and their own rules for membership—though these were favourite subjects—but sometimes they wrote devout and often beautifully expressed psalms, using often the language of the psalms we know in the Old Testament. The *Psalms of Thanksgiving* as they are called, express thanks to God for his revelations to mere man. Now this revelation seems always to be revelation of the meaning of the scriptures, betraying the fact that this sect were very proud of their ability (which no one except a member could possibly share, as they thought) to interpret the scriptures in such a way as to throw light on what God was doing in their own day and would shortly do in the near future.

One kind of scroll therefore contains rules for living gathered out of the Law in the Old Testament; but yet another, as we might expect, is the curious kind in which the writer is not creating altogether a new writing but commenting on the scriptures. This type of manuscript quotes a passage of a prophet or of a psalm (one from the Old

Testament) and then goes on 'this means . . .' followed by an unexpected interpretation slanted to the history and preoccupations of the sect.

Other writings found in the caves concern the special calendar followed by the sect, prayers and liturgy, and various other items. What they believed can be gathered best from the tracts of rules and commentaries on the old scriptures. Here are some of the things which they believed and believed with such intensity that it had led them to abandon ordinary living and to take to the wilderness and, obeying literally the commandment of Isaiah 40: 3, to devote themselves to making 'in the wilderness a way for the LORD': they believed they were living under the dominion of the evil one (Belial) and in the last days; they had a duty to reconstruct a kind of ideal Israel to reform their nation; it must be organized in one aspect as an army and be ready in the final battle of *The War of the Sons of Light against the Sons of Darkness* to defeat the forces of evil. The words italicized are in fact the title of one of the most remarkable of the scrolls, giving instruction for the war. Victory in the war would mean the restoration of Israel as God desired and the reinstatement of the Law in all those who belonged to the new Israel. At the end of the days two Messiahs would appear, one descended from David to be a secular ruler and regarded of far less importance than the other, a priestly Messiah.

Some obvious differences from the ideas of the New Testament can now be seen to exist: perhaps the most obvious has still to be clearly stated. This is that the devotion to the Law meant that the sect practised and taught the strict observance of all its provisions, not least those relating to ceremonial 'purity'. Examples of this kind of scrupulosity are to be found in Mark 7, and the priest and Levite in the story told by Jesus which we call The Good Samaritan were avoiding contact with a corpse or shed blood in obedience to this kind of law when they 'passed by on the other side' (the correct thing for them to do according to their own convictions).

The most obvious differences are seen in the centrality of Jesus Christ in the New Testament. People may believe or not the claims which the church makes for him and expresses in its books, but they cannot deny that for their authors everything depends on him and their devotion to him as a person. There was a great personality also within the sect, known as the Teacher of Righteousness. He does not seem to have been its founder though some think that is the case.

He may have written the *Psalms of Thanksgiving*, and he was an outstanding personality ; but for all their reverence for him it did not occur to his followers to regard him as the Son of God or even as the Messiah. As we have seen the sect hoped the Messiahs (remember the plural !) would come and may have thought of the Teacher as their Forerunner, more parallel to John the Baptist than to Jesus.

The sketch given here may show one or two things clearly. There must be some likeness to the New Testament ; it would be very strange if this were not the case. The fund of ideas which the sect shared with Judaism as a whole it thereby shared with the early church. A great difference appears when we consider the devotion of the sect to the utmost detail of the Law. Think how different was the attitude of Jesus and of Paul, insistent though both would be that the *moral* demands of the Law must be met. The other side of it, the laws of cleanness and so on, they abandoned as of set policy.

Other differences would come to mind if anyone read the scrolls (there is a Pelican, *The Dead Sea Scrolls in English*). But the first impression would be that there are no differences because there are no likenesses ! No one could possibly read the scrolls and think them like any writing in the New Testament. It is only on reflection that the thoughtful reader would see the common background and realize that both rest on the Old Testament. Each community has interpreted that collection of books in different directions ; the sect on the basis of a conviction, the church because of the impact of a person.

This may give us an idea with which to close. On what is our community founded (it does not matter whether we take this to refer to the church of Christ or to the Society of S. Francis) ? The answer must be 'On Christ'. Moreover, for all the infinite value of the books of the New Testament, we do not in the last resort depend on it. There were churches (in Jerusalem, Antioch, Corinth and Rome, for example) when no New Testament writings existed. The church in fact grew often and powerfully through the oral witness and the witness of life given by Christians without any scriptures which they could call exclusively their own. With regard to the Qumran sect it is otherwise ; we do not know the personal name of the founder or of the famous Teacher ; our knowledge of what they taught and what they did depends only upon the documents. There were no witnesses to them as there have been to Jesus down the centuries.

NOTTINGHAM.

A. R. C. LEANEY.

The Presence of Christ in a Religious Community

WE begin with the promises of Christ to his Church. For our purpose, we may remind ourselves of :

- (1) Matt. 28 : 19—20 ‘ Go ye therefore, and make disciples of all the nations and lo, I am with you alway, even unto the end of the world ’ ;
- (2) John 15 : 4 ‘ Abide in me and I in you ’ ;
- (3) Matt. 18 : 20 ‘ For where two or three are gathered together in my name, there am I in the midst of them ’ ;
- (4) Matt. 25 : 35 ‘ In as much as ye did it unto one of these my brethren ye did it unto me ’.

Christ has promised his abiding presence to his church, He prays to the Father ‘ that they may all be one, even as thou, Father, art in me, and I in thee, that they may also be in us ’. (Jn. 17 : 21). By the mighty act of power in the Resurrection, God made his Son to become the Lord who is Spirit. Through the operation of Holy Spirit, the ever living Christ is made present in his church.

The problem of the presence of Christ is on man’s side. Jesus has promised, but man is too wrapped up in his own love and desires to recognise the presence in his midst.

Faith is the name we give to the recognition of this presence. It is dependent upon death to self, that we may rise to Christ. Life only comes through death. This is the great paradox of Christianity, ‘ except a corn of wheat fall into the ground and die, it abideth by itself alone ; but if it die, it bringeth forth much fruit ’. Faith involves conversion, the acceptance of Holy Spirit, whereby the love of God is shed abroad in our hearts (Rom. 5 : 5). We are anointed and sealed in Christ and given the earnest of the Spirit that we might become a temple of God (2 Cor. 1 : 21—22 ; 1 Cor. 2 : 17). This is the vocation of the Christian and the church ; to be holy and without blemish before him in love ; to be raised up with Christ to sit with him in glory ; to present all things to God (Eph. 1 : 4 ; 2 : 6 ; 5 : 27 ; Col. 1 : 22 and 28).

A religious community responds to Christ’s call to his church. It is a body of men who accept Christ as their Lord and Master. Through

their dedication, they desire to inspire man to arise and accept his sonship in Christ. Through their renunciation of life in this world, they seek to show forth the Christ who is in their midst. In what way, we may ask, does a religious community manifest the presence of Christ? The answer lies in the life and work of the Brotherhood.

The Life of the Brotherhood

From the earliest times, the manner of life has been determined by the Evangelical Counsels, which came to be expressed in the threefold vows of Poverty, Chastity and Obedience. The purpose of the Evangelical Counsels is to be a witness, an effective sign, of a community of men, endeavouring to live under the guidance of the Holy Spirit, who seek to be perfected into one, that the world may believe. The counsels aim to expose the selfish love and sin which detract men from fellowship with Christ in God. Their practice eradicates the roots of faults which prevent us from glistering with the glory of God. They are intended to be powerful signs of Christ's presence, acting like salt or yeast on the Church, to call men to their Christian duty.

Above all else, it is the spectacle of believers having everything in common, and continuing steadfast with one accord in gladness and singleness of heart, that manifests the presence of Christ. In a single word we may summarise the evangelical way as one of stability—knowing that in everything, one stands before the face of God.

The Work of the Brotherhood

There are three ways in which the Brotherhood seeks to reveal its Lord and Master hidden at the centre of its life :

(a) Prayer

Through its liturgy and private devotion, the Brotherhood proclaims the priority of the Love of God. It was not without due cause that S. Francis was zealous for the Divine Office, for, left to himself, man soon reverts to a this-worldly and self-centred life. This does not mean that the liturgy will take up the greater part of the day, but that the time given to God in the sacrifice of praise and thanksgiving, will not only set forth his Glory, but proclaim the Lordship of Christ to all who would hear. For, as he has promised, Christ is truly present when believers gather to pray. The evangelistic power of the liturgy depends upon its ability to manifest through visible signs the mystery of Christ underlying all its actions. As hearts full of the love

of God pour forth their song in a single voice, there is manifested the unity of Christ's Body in the fellowship of his love. Further, the very discipline of learning the singleness of voice, fosters the more difficult art of showing forth in life the unity of the Spirit in the bond of peace.

(b) *Study*

The second work of the Brotherhood is one of study, and in particular, the study of theology. For most of the brethren, this will not be a work of scholarship, but a discovery of God and his purpose for creation. In the way of love, it is essential to know the loved one. Certainly, God is met in the manifold decisions and encounters of life, but the fullness of God's purpose will only be revealed against the background of the bible. Except there is an attention to the Word of God, and a willingness to seek the Christ who lives in his scripture, the Brotherhood will imperceptibly become self-centred and dominated by human personality. Then the light of the presence of Christ grows dim, and unless renewed by attention to God, it is extinguished by the cloak of human failings. We see here the close connection between study and prayer.

(c) *Work*

Many and ever-changing are the works undertaken by religious communities. Yet, whatsoever the work, it will fail to manifest the presence of Christ, unless it has the mark of service given after the example of Jesus. Left to himself, man desires to dominate and feather his own nest. He is caught in the ever escalating rat-race of life, trampling on others for his own ends. But God in Christ has made known to us the way of the suffering servant, who pours out his life on behalf of mankind. Jesus came to minister, he girded himself with a towel and washed his disciples' feet. He gave us the example and bids us serve our fellow men. It is important to realise that in its works, the Brotherhood is not offering a bait to catch souls, to extend the Kingdom of God. The service is to be the sign of the presence of Christ in the midst of the community.

We must now pass on to consider some of the practical means whereby a religious community seeks to maintain its life centred upon God, in order that the presence of Christ may shine as a beacon to those who have eyes to see.

The great teachers of the Way have always begun with an insistence upon the awareness of God. 'Come, my children, hearken unto me',

writes S. Benedict in the Prologue of his Rule, quoting Psalm 34, 'and I will teach you the fear of the Lord'. From Psalm 111, we learn that 'The fear of the Lord is the beginning of wisdom'. This fear is, of course, the reverence of the creature for the creator, that which makes a man shun all that will separate him from God. A community is not naturally orientated towards God. There needs to be a deliberate process of reformation, to reveal Christ at the centre of its life. Classical writers on spirituality have taught the need of a twofold process to ensure a corporate awareness of God. To manifest Christ to the world, a community needs purity of heart and recollection.

(a) *Purity of Heart*

In the first Conference of Cassian, the Abba Moses gives this instruction :

'The ultimate goal of our way of life is . . . the kingdom of heaven. The immediate aim is purity of heart. For, without purity of heart, none can enter into that kingdom . . . It should be our main effort, the immovable and steadfast purpose of the heart, to cleave with our mind to the things of God and to God himself'.

This is the necessary disposition for an awareness of God. All the teaching of the Fathers is but a commentary on the Beatitude, 'Blessed are the pure in heart, for they shall see God'.

Purity of heart involves the transformation of our passions by the indwelling of the Holy Spirit. It is a process of spiritualisation by which a man comes to love God above all else, and at the same time, to see him in all things. The way to purity of heart involves the discipline of a disciple of Christ. Suffering is the divine instrument used to open the depths of our hearts to God, for always at the centre of Christianity we find the Cross.

(b) *Recollection*

As well as purity of heart, a brotherhood needs, at times, to be deliberately attentive to the presence of God. By recollection, S. Teresa told her nuns, 'the soul collects together all the faculties and enters within itself to be with God'. Before union can be established between God and the community in the depth of silence, wandering thoughts, desires and other distractions have to be gently seen away. Then, in inner silence, there may be attention to God. So, recollection

is of fundamental importance. It is the *sine qua non* for the presence of Christ.

The Franciscan writer of the *Third Spiritual Alphabet*, which was a primary influence on S. Teresa, has this to say on recollection : ' By it, man draws nigh to God, and becomes one spirit with Him by an exchange of wills, so that the man wills nought but that which God wills ' and ' Furthermore it is called the coming of the Lord to the soul, for by its means the Lord visits His own '.

Through periods of conscious recollection, there gradually grows that sense of habitual recollection which is the mark of the Saint, who radiates the presence of God within him. A recollected community will show forth the living Christ, in such a way as to inspire others to a love and reverence for God.

Lastly, we must review some of the internal means a religious community uses to attain purity of heart and preserve recollection. What follows concerns the customs of life which have evolved to enable a brotherhood to manifest the presence of Christ.

(i) *Enclosure*

This is widely misunderstood at the present time, as a negative retreat from the world and a means to avoid sexual scandal. With a more positive and sympathetic approach, we see that the purpose of an enclosure is to provide elbow room for recollection and contemplative prayer. It prevents the needless dissipation of spiritual energy and acts as a guard for the heart of the fire of love. Rightly understood, an enclosure is porous and should allow the community to pass from contemplation to activity and back again.

(ii) *Silence*

Within the enclosure, there should be silence. The external discipline is imposed in order that the brotherhood may grow in the sense of the divine presence. A love of silence is one of the first steps in the love of God. ' It is that which we most need ', S. John of the Cross tells us, ' in order to make progress . . . for the language which he best hears is the silent language of God '.

(iii) *Penitential Observances*

These have fallen into general disuse, but they have always been a part of the life of a religious community. S. Francis, echoing the call of John the Baptist (Matt. 3 : 1 and 8), desired his sons ' to do penance

and to produce worthwhile results from your repentance'. Penance is an expression of love, an acknowledgement in deed that Christ died and rose again, that we might have life in Him. It is not intended here to discuss the form that penance takes, but it is necessary to stress its part in the life of the brotherhood. For, without penance, there imperceptibly begins that gentle but steady slide into a false attachment to the things of the world. This, in its turn, produces a numbing of the conscience, a blurring of the presence of Christ in the community. Through penance is accomplished that necessary detachment from things, that we may come to a right attachment in seeking God, and God alone, in the reality of created things. Penance also reminds the community that it is on pilgrimage and that its ultimate home is in the full presence of the glorified Christ in heavenly places.

We have confined ourselves to an examination of some strands of the internal life of a religious community. They provide, as it were, the fertile ground in which the seeds of humility and obedience are sown. Then, by the watering of grace, God gives the marvellous increase of the fruits of his presence in the community. The brotherhood radiates the love, joy and peace of the Christ who lives in the hearts of its members. They will become full grown men, because they are full and overflowing with the Holy Spirit. By the presence of Christ in their midst, they will inspire the world to seek God. The spirit of their prayer will be infectious. Men will come and say,

'We will go with you, for we have heard that God is with you'.
(Zech. 8: 23).

HAROLD S.S.F.

The Christian Presence in Prisons and Borstals

TWO recent prison missions began with an hour of devotion for the mission, which in these cases consisted of Roman Catholics, Anglicans and Methodists, and others who cared to attend. In both cases the addresses were given by the Rt. Revd. Augustine Harris, the Roman Catholic Auxiliary Bishop of Liverpool. Bishop Harris had himself once been a prison chaplain, so he spoke with much experience.

Since the missions, the bishop has kindly provided me with the skeleton notes of his talk, and all that follows is based on what he said on these occasions.

In the Bible the missionary will find obvious themes on which to base his talks. The prodigal son and the penitent thief come naturally to our minds. But we must always remember that all people in prison have already been condemned. In police courts or at assizes they have publicly been found guilty ; their crimes have been made public and they have been condemned. Therefore it is *not* our duty to condemn ; we must do our best to encourage and our message should be of heaven rather than of hell. Let us present to them God not as a judge but as a father. It is good to remember the parable of the talents. Our prisoners are generally speaking men of *one* talent which they are tempted consciously or unconsciously to hide. It is for us to discover such talents and to show them to their possessors. The bishop here told the story of a prisoner—a recidivist and extremely inadequate. This prisoner was taken ill and removed to the hospital block in the prison. When the bishop visited the hall from which this prisoner had been taken, some of the prisoners asked him to visit their mate in hospital and say to him how much they missed him. This had an extraordinary result on the prisoner. For the first time in his life he realised that other people valued him as a person and that he had something to contribute towards the life of the community.

It is of course important to remember that words in our vocabulary have a different significance to those of the prisoners. Such words as *crib* or *time* have a very different significance to the prisoner and to the Christian preacher. This reminds me of a story of a friar who asked why some borstal boys were doing punishment and the reply came, ' They hit a screw on the nut and made a bolt for it '. This was not such a mechanical action as the words might indicate ! There is a great gulf between their world and ours. This is illustrated by the novel *The Loneliness of the Long Distance Runner*. In this book a borstal boy who has great ability as a runner in long distance races meditates while he is practising or actually running in the race, which he deliberately loses as he feels he is being used by the authorities not for his good but for their own sense of importance. In order to bridge this gulf we present Christ and him crucified. To many he is a very remote person ; to some he is quite unknown. So our business is to introduce him

to them. We must never forget that he knows them already ; but our work is to make him known to them.

In a second address the bishop asked the question, ' What kind of a reception will you get ? ' He felt that in general terms it would be a friendly one, but because of the unnatural setting many men would show signs of sentimentality. Their response would be very fragile and sometimes quite unrealistic. But there would be moments of real sincerity. Some would be resentful, defensive, suspicious. The man whom the world would regard as a hardened criminal would feel—at least to begin with—that he would have no reason to trust the missionary any more than he would trust anyone else.

The bishop then gave his advice about the subject matter of the sermon, which he felt should be simple, hopeful and positive. He warned against the use of stunts and cautioned about illustrations. On the whole he felt one should beware of the temptation to be humorous, and if we did want to raise a laugh, to see to it that the prisoners were laughing with us and that we were not laughing at them. But then we were brought back to the closing words of the first address : the purpose was to introduce Christ to them.

Lastly there were some general words about our personal contact with the prisoners. Friendship with Christ can develop in unusual ways. It was for us to allow it to develop in its own way, and not to be suspicious when the prisoner used unusual words and times to express what he felt deep in his heart.

The above might sound a little too much of an old-fashioned mission which consisted largely of the missionary preaching courses of sermons in the prison chapel. The Franciscan mission as it has evolved over the years has laid more stress on living with the men, if possible sleeping in a cell, taking meals in the dining hall, working with the men in the workshops and, above all, being available to the men in their times of association. Of course, alongside this has gone the more formal preaching in the chapel. But even so, the wisdom of the bishop's words is evident, and I for one thank him for them.

KENNETH S.S.F.

Can you help ?

S. Francis School is extremely anxious to obtain any photographic equipment for use in forming a photographic club for the boys.

The Christian Presence as Embodied in the Contemplative Life

IN *Perspective in Mission*, Max Warren points out that when we go to meet people of another culture and another faith we must always have the expectation of finding Christ in them, for he is always there before us. As we look at our own lives too, we may awaken to an understanding of his action there and, through this, to a greater understanding of his action elsewhere. *The Secular City*, described by Harvey Cox, and a contemplative community sound unlikely parallels but they may throw some light on each other if we look at them more closely.

Present-day society is characterised, according to Harvey Cox, by diversity and the disintegration of tradition, by impersonality and the multiplication of functional relationships, and by tolerance and anonymity. The diversity which is such a feature of life today is partly a consequence of the change of the scale of unity within our experience : we think in terms of one world, not one continent, or one country, or one town. This is linked with the vast increase in knowledge and its many applications, which are to an ever-growing degree shared by the whole world. The contemplative life has always been oriented towards this universal outlook, and with the improvements in communications there are more obvious demonstrations of this as we receive requests for prayer from all over the world. It is an embodiment of the Christian presence coming from the Christ through whom God was pleased to reconcile all things to himself and to whom, after his resurrection, all authority in heaven and earth has been given. This authority is one that knows no power except love, and the presence is therefore embodied in the various expressions of love which abound. Most are called to work out the implications of Christian love in relation to particular problems, but a few are called to bear witness to the essential unity and universality of this love and to the supreme importance of its source. We gather all the diversity into S. Francis' prayer, ' My God and my all ' and take our love for it all to God to be increased and purified by association with his perfect knowledge and love, so that we may become more responsive.

Functional relationships are said to multiply in the secular city because contacts are so many that, if some are to be developed into

close personal relationships, the rest must be restricted more or less firmly to the purposes for which they exist. In a similar way contemplative communities limit certain modes of relationship with those outside so that the relationship to God which is mediated through the whole of life can become more explicit ; so that the relationships inside the community can develop fully ; and also so that the multitude of contacts through requests for prayer can remain manageable. The very impersonality of the outward relationship with those who ask for our prayers can, incidentally, make possible a very personal inward relationship, for people sometimes find it easier to write freely about their problems (and so to give us a greater understanding of them) when they know that the information will go no further and that there will be no external pressure on them as a result of their explanations.

The tolerance which is one mark of a pluralist society is also a quality which we must inevitably learn as we pray. We are told not to judge lest we should be judged ourselves, and the more aware of God's infinite holiness we become, the more aware we become also of our common human situation in regard to him so that, while there is plenty of room for discrimination as to what we ourselves should do, there is no place for judgement of others. And this too is linked with the Christian presence in love to all men.

All this, of course, is all very well, but some people would be inclined to dismiss it as pious aspirations or as too subjective. If the contemplative life is really an embodiment of the Christian presence, what are the facts in which it is embodied ? What is the practical basis of this universal concern ? Where does it touch this earth ? There are two answers to all these questions : in our community life and in our individual lives.

The diversity of backgrounds, temperaments, abilities and tastes in any community probably has to be experienced to be believed. We learn the possibility of bringing all these together and learn to complement each other rather than to clash or simply co-exist—and if we fail in understanding or tolerance of others or of ourselves it is certainly not for want of practice. Within the community our relationships are not of the functional kind, but of the more integrated kind that Cox considers typical of town or village life. There are ties of many kinds with each member of the community. If it is right to think

in terms of one world, an example of a life that is integrated on a scale that our minds can take in may still have value.

Our own lives and personalities have been shaped in many ways by the same influences that shape the societies from which we come, so the elements that lead to problems there are, in many cases, built into our lives and we can continue to share in their experiences. As we bring these differing backgrounds together and share the concerns of other members of the community our corporate awareness of, and response to the world becomes more complete.

In our individual lives, also, we grow more able to see God's action throughout the whole. We may have seen it first in 'religious' terms, or it may have been some experience that was apparently completely secular that made us aware of his love at work : whatever it was, the important thing is that we should become aware of this love as all-pervading and as over-ruling all things.

This widening of our view of the world is never likely to be comfortable, whether it is in the community or the more personal side of life. This, however, is the point of Christian presence which corresponds to the incarnation and redemption, and just as those were the necessary basis for the outpouring of the Spirit by the risen Christ, so our ability to actualise his presence and universal concern in our prayer depends on our trying to receive his love into our daily life and our willingness to die to our own limited understanding and to rise again to a more adequate view.

The ultimate reason why we can discover the Christian presence, Christ's presence, in the whole of our lives is that 'no single thing was created without him', as S. John's Gospel says. We find God's image in man in many and varied ways for he has given a great diversity of gifts to men. The contemplative life with its orientation towards universality is concerned to discover this image primarily in what all men have in common. Living together and serving each other, we find the image of Christ who was among us as one who serves. We go further, however, and discover that in this he revealed the trinitarian life of self-giving love continually exchanged. We, being all alike children of the Father, live a life in which we continually receive as well as give. We also try to develop in ourselves the image of God who saw all that he had made and found it good. This means that we come to a greater appreciation of the world, less restricted

by our own tastes. Such a realistic view of the world is a necessary foundation for the domination in the world which, as von Rad says in his commentary on Genesis, is the purpose of the image of God in man. This domination means the making of all things 'into the channel of universal love', in the Quaker, John Woolman's phrase. The supreme achievement of this kind is to be so thoroughly in control that nothing can make one stop loving, and that the worst that can be done is turned into yet another revelation of love—for our standard, after all, is Calvary.

Here, then, are three levels of the Christian presence : creation, incarnation and redemption, and the outpouring of the Spirit by the risen Christ. We have looked, too, at Harvey Cox's description of some societies. His first category was the tribal society in which work, relationships and everything else were decided fairly definitely by birth. This kind of society was expanded in the town or village kind of society but many of the characteristics remained the same. It was in the third kind of society, the city, that society expanded to such a degree that relationships inside it seemed to change in kind. The tribal or family life may be taken as corresponding to the insights which we receive as we look at the Christian presence in creation. The incarnation and redemption make clearer the values which were implanted at creation but which we are always obscuring. As we saw, the working out of this in daily life means a willingness to transcend one's own limitations, just as the family's interests must to some extent be subordinated to the corporate interest if town society is to exist. We have already considered the analogy between city life, with its ramifications all over the world, and the universal mission of the Church. Society has developed gradually and each step has been based on what has gone before. This organic development provides an analogy once again with the Christian presence ; for we must remember that the Christian presence is essentially Christ's presence. This brings us to the last point : the disintegration of tradition which is said to be one of the characteristics of modern society. This is not a quality which is usually associated in people's minds with religious communities, particularly enclosed ones, (though it is worth remembering that in most cases the decision to enter a community means a very decided break with tradition). The essential point is that, since it is the living presence of a person, the Christian presence in a community or anywhere else cannot be defined by tradition. It

is something that can only be identified by the kind of marks by which we recognise a person. We have Christ's promise to be with us always, and our part is to learn to recognise him. If by tradition we mean detailed correspondence between his actions in the past and present then to seek in tradition would be to seek in the wrong place indeed. But tradition could also be taken as referring to the consistency which we can rightly look for in a person's actions. This may well be one point at which we can throw some light on the distinctions that need to be made as we take part in modern trends ! We must hold together the two certainties that it is the living Christ with whom we have to do, and yet that 'he is faithful that promised' for 'he cannot deny himself'.

FREELAND.

A SISTER C.S.CL.

Yoga and Christian Spirituality

I. YOGA

In his *Principles of Christian Theology* (S.C.M. Press, 1966, 50s.) John MacQuarrie writes :

'The time has come for Christians to have a far more open and generous attitude towards other faiths. There is need for commitment to a particular tradition and an open and positive attitude towards other faiths'.

So whilst in no way belittling or compromising the principles of Christian prayer this article will attempt to examine the techniques of Yoga and apply some of them to our own tradition.

1. Preliminary Safeguards

This attempt to apply some of the Yoga techniques to Christian prayer has been attempted by many writers. Some years ago, a Benedictine monk, Dom J. M. Déchanet, made such an effort and described his experiences in a book entitled *Christian Yoga*. He was well aware of the difficulties and dangers of his task and laid down certain safeguards which will be observed in this present undertaking. He first of all strongly denied that there could ever be a question of

attempting to turn Yoga into something Christian. Rather his purpose was to bring into the service of Christianity, and especially to the practice of contemplative prayer, some of the benefits arising from the Yogic disciplines. But in doing this he insisted upon the need of careful discrimination and the ruthless rejection of any Yogic practices which were likely to promote states of involution or isolation.

These precautions are wisely stated and always valid in an undertaking of this kind, and to them may be added another : the need of the personal guidance of a living teacher who combines in his own experience a knowledge both of the Yogic techniques and also the various forms of Christian prayer.

The need for personal guidance partly arises from the difficulty of extracting from books on Yoga what precisely is its teaching and practice. Indian thought shrinks from precise definition and in religion especially there is a confusing capacity to absorb easily the thoughts of other religions and to tolerate much contradiction. If the man from Ethiopia was unable to understand what he was reading as he studied Isaiah on his way to Egypt, how much more confused will the mere reader of books on Yoga find himself except someone shall guide him.

II. RAJA-YOGA

2. *Some Authorities*

There is need of an experienced guide in addition to books for the study of Yoga. For some three years, whilst studying Marathi in Poona, this guide was provided in the person of a teacher of Marathi who was also an exponent of some of the forms of Raja-Yoga. He spent much of the time intended for language study in describing his prayer and offered the privilege of visits to his home where it was possible to find the fruits of that prayer expressed in a family life of an exceptionally developed kind. It was this teacher who lent me his well-marked copy of Raja-Yoga by Swami Vivekananda on which he had formed his own prayer and recommended it as a reliable authority from which to supplement his own teaching. This living teacher and this book, together with *Christian Yoga* by Dom. J. M. Déchanet, form the main sources on which this statement of some of the principles of Raja-Yoga are based.

3. *Philosophic Background*

Before considering in detail the techniques of Raja-Yoga, it is essential to try and fill in some of the background of thought against which these take place. Understanding this thought is a major problem because, as has already been noticed, Indian religious thought avoids anything in the nature of logical definition, there are no formal creeds and the ideas vary from person to person. The brief outline which follows is largely transcribed from conversation with the Marathi teacher which took place as we read and translated together the Gospel of S. John. This outline will be confined to two parts of this thought, the conceptions of God and the conceptions of man.

i. *God*

Raymond Panikkar in his book *The Unknown Christ of Hinduism* attempts to show that hidden within Hindu thought is much embryonic Christianity. His discoveries recall many moments in the reading of S. John's Gospel when my pundit would lay down the book and draw a parallel between parts of this Gospel and his own religion. He would insist that the popular idolatry of the people in no way expressed his idea of God. Beyond the welter of the divine manifestations of Hindu mythology he would speak of the divine essence called Brahma. This was beyond all power of representation and was pure Being. Then he would speak of God manifesting himself and here he would refer to an overruling divine expression in the form of a supreme Purusha. Further he spoke of the divine Atman as God expressing himself in terms of the universal energy. This may be a too definite description of his thought, but there are here clear resemblances to the Christian doctrine of the Trinity, especially in the form in which it has recently been restated by John MacQuarrie in terms of the Father as primordial Being, the Son as expressive Being and the Holy Spirit as Unitive Being. There seems no reason why Christian theology should not be used to sharpen the edges of the thought of another religion and to use it as Raymond Panikkar has done to reveal the vestiges of truth concealed in Hinduism.

ii. *Man*

But it was in our reading together of S. John's Gospel that the depth of the Indian teaching about man was gradually revealed. Much of it was too complicated and contradictory to attempt a reproduction here, but certain parts of the outline became clear enough to attempt a summary.

My teacher was emphatic that man in his present state was fallen. His body was in a state of sickness and destined to die ; his spiritual life was even more seriously disordered. His mind, instead of being in a state of *sattva*, that is of light and transparency, was obscured by the darkness of activity (*rajas*) and the lethargy of inaction (*tamas*). Yet within this human nature he taught there were the developed faculties, capable of growth, if exposed to the right discipline. These faculties were an inner centre, a mental power and a spirit.

The inner centre he called the *purusha*. This he said was imprisoned in fallen nature and awaiting growth and freedom. It was not hard here to see a parallel to S. Paul's teaching about the inner man and the prayer at baptism that the old Adam may be so buried that the new man may be raised up.

The mental power he described as *chitta* or mind stuff. Through this he said God and our environment are communicated but because this mind stuff is at present in a state of turmoil and obscurity this communication can only take place under conditions of grave distortion. The goal of this mind stuff was to be calmed and purified until it became serene and transparent. Then it would stand like a still pool, reflecting all that was projected into it, or like the steady flame of a lamp in a place protected from the smallest breeze.

The spirit of man he called *atman*. He was never able to describe clearly what this meant. Perhaps our equivalent is the equally mysterious concept of personality, or the fine point talked of by the mystics. By this faculty God touches man and man grows capable of union with God. Here man becomes *capax dei* and the story of man's renewal comes to a climax when the Atman of God finds union and response with the *atman* of man.

It is clear that there are many similarities between this doctrine of man and the Christian teaching, and here again it seems justifiable to use the Christian teaching to sharpen edges and complete the shape. But there is also a relationship between this teaching and some of the conclusions of present-day psychology. The disturbed mind stuff (*chitta*) has much in common with the unconscious of both Freud and Jung. In the idea of the liberated *purusha* there is a parallel in the teaching about wholeness and individuation. And behind the conception of the *atman* struggling towards maturity there is much that resembles the teaching about the ego and super-ego. It would be a mistake to press these similarities too closely, but they are near enough

to show that running through Indian and Christian thought and some psychology are certain conclusions about the human predicament which make it clear that Yoga is concerned with the solution of problems common to all.

4. *Objects of Raja-Yoga*

It was not hard to see certain fruits in the life of my teacher which proved that the object of Raja-Yoga was beginning to be realised in his life. He described this object as a purification and concentration of mind to such a state of calm and transparency that the whole man could become capable of the vision of God and of union with Him. When I last saw him after an absence of some ten years it was clear that the course of his life was firmly set towards that goal and that he had moved nearer to it.

5. *Techniques*

Patanjali compares the body to a boat which is intended to carry man to the other shore of the ocean of life. He insists that it must be taken care of and that unhealthy persons cannot be Yogis. There are undoubtedly some forms of Indian asceticism which give the impression that the aim of such discipline is to torture and destroy the body. This is not the intention of the asceticism connected with Raja-Yoga. Temperance is its controlling principle and it is intended to prepare the body and the mind to meet the demands made upon it in accomplishing the eight steps of the essential Yogic discipline. Extremes of austerity and luxury are to be avoided. The fasting must be moderate. There must be regularity both in the use of food and sleep.

The eight steps of Yogic discipline in some ways resemble the twelve degrees of humility in the Benedictine Rule. They are a graduated system of training designed to lead to the highest forms of prayer and union. Like the Christian way of purgation, illumination and union they lead to maturity and the vision of God. Although each of these steps will be considered separately and in sequence they are often practised together and the growth is not necessarily in the same order as they are here explained.

i. *Yama* or self-control. This is a gradual withdrawal from all forms of sensuality. It requires the practice of continence. In view of the present interest in Yoga, it may be helpful to quote from a section of Vivekananda's remarks upon that form of continence known in Christian asceticism as chastity.

‘ The Yogis say that that part of the human energy which is expressed as sex energy, in sexual functions, sexual thought and so on, when checked and controlled easily becomes changed into mental energy, and as this lowest centre is the one which guides all these functions, therefore the Yogi pays particular attention to that centre. He tries to take up all this sexual energy and convert it into mental energy. It is only the chaste man or woman who can make this energy rise and become stored in the brain and that is why chastity has always been considered the highest virtue, because man feels that if he is unchaste spirituality goes away, he loses mental vigour and strong moral stamina. This is why in all the religious orders in the world that have produced spiritual giants you will always find this intense chastity insisted upon . . . The chaste brain has tremendous energy, gigantic will-power, without which there can be no mental strength ’.

It is encouraging to see many of our young people interested in Yoga, but this makes it clear that Yoga and some forms of the so-called New Morality cannot be combined.

ii. *Niyama* or obedience. The obedience required is expressed outwardly in a rule of life and inwardly by the surrender of the will to a spiritual leader or guru.

iii. *Asana* or posture. There are some eighty-four postures in Yoga, suited to the various ages and ability of all. Many of them belong to Hatha-Yoga and are designed to lead to physical health. Comparatively few are directly connected with Raja-Yoga and these are directly concerned with prayer. The principle behind these is to secure a posture which can be retained for long periods, a posture which is both easy and steady. Through this *asana* the body can be kept in great stillness. The so-called lotus asana is the one most usually practised for prayer.

iv. *Pranayama* or breathing. The breathing involved in this discipline is rhythmical and prolonged. It consists of gradually increased periods of inhalation and exhalation with longer periods when the breath is held in the body. The intention of this breathing is to unite the person with the energy of the universe, which is called *prana*, and also to awaken a dormant energy within called the *kundalini*. It should be noted that this is a practice not confined to Raja-Yoga. In the Ignatian Exercises there is a reference to controlled breathing as a help to prayer and it was a practice used by the Hesychasts of the Orthodox Church.

v. *Pratyahara* or detachment. This is a deliberate withdrawal of the mind and senses from outside distractions.

vi. *Dharana* or mental concentration. In this exercise the mind is focused upon a particular mental object. This may be a word, or a picture or a mental image. It is a method of overcoming distractions.

vii. *Dhyana* or meditation. This is not just thinking about a particular subject and becoming acquainted with it. It is a kind of existential thinking which leads to participation, a thinking into the existence of the other subject that is being thought about. It is a special form of repetitive thinking in which the person thinks the thoughts of another after him.

viii. *Samadhi* or contemplation. This is the final achievement of prayer when a perfect state of concentration and union is reached. It corresponds in some ways to the Christian prayer of contemplation and union. In this prayer there is the deepest involvement and participation in Being.

III. CHRISTIAN PRAYER AND YOGA

6. *Some Fundamental Differences*

Before attempting to apply some of the techniques of Yoga to Christian prayer, it is essential to consider some of the ways in which Yoga differs from this prayer.

i. Yoga is essentially an individual discipline and a form of private prayer. Christian prayer is essentially a corporate prayer which overflows into private prayer. The corporate form of Christian prayer provides the pattern of private prayer and is also the means of its stimulation and development.

ii. Yoga has nothing which corresponds to the Christian Word and the sacraments. It has no official and articulated body of doctrine and very little idea of a God who takes the initiative and gives grace. As a result the teaching of Yoga varies with each of its teachers and it has a perplexing capacity to take the shape of almost any form of religious teaching. And the absence of any clear ideas about grace makes Yoga a form of pelagianism which if practised without Christian modifications could well lead to despair.

7. *Some Relationships*

Once the differences between Yoga and Christian prayer are recognised then one may safely consider the ways in which Yoga and

Christian prayer may complement each other. This has been described by Dom. Déchanet. He insists that the practices of Yoga are neither religious nor mystical, but a discipline and a skill, a technique by which a man may be established in silence. It is in this silence that the Holy Spirit of God can make His voice heard ; and the being of man can be relaxed and capable of trembling at his touch.

Yoga when used in this way can provide the kind of discipline which is especially needed by those who are experiencing a revived interest in prayer and are yet so undisciplined and surrounded by an environment of affluence which so lacks the hardness demanded by our Lord as essential to himself. The yoke he offered was a cross and the techniques of Yoga can provide just that kind of experience which brings men into union with their Lord.

WESTMINSTER.

H. E. W. SLADE S.S.J.E.

Christian Presence in the Factory

BEING present in industry implies first of all being present in the world. This is just what so many of us in the Church have lately begun to suspect we are not.

It's not that we have not been aware of the world and that it conditions our lives. Living in a ghetto need not mean that the world outside has no reality. But we have understood the world as outsiders. We have seen it as a place of the lost into which we might allow ourselves to be sent on rescue operations. Or our attitude has been proprietary : the world is ours to put right, in the name of God of course. We have not realized that it is we who are the excommunicated.

Obviously I cannot speak for everyone. Some will recognize traces of this sort of attitude in themselves either as they are or as they were until lately. Others will long since have learned to see themselves as equally astray with the unsaved, the ' unchurched ' masses, even while clinging to a modest faith and hope and charity.

You could work in a factory for years, not making the crasser blunders of talking ' religion ', saving souls, proselytizing, yet still have

this essential, deep-seated arrogance, not so much in yourself as the saviour of the situation but in what you carry securely in your heart—the Answer, the Word. The people around you, you think, are unknowingly just waiting for this answer to be given, the answer which the Church has always had in its possession and handed down from generation to generation. And it really puzzles you that the means of presenting the answer continue to elude you, year after year.

People just go on being nice or nasty, virtuous or unvirtuous, cheerful or miserable all in their own terms and without apparent reference to the grace of God. You yourself become more and more like them in the kinds of responses you make to the situation. Suppose you began by thinking that only prayer and the sacraments would keep you on an even keel, caring for your workmates, morally sound, say, about ‘fiddling’, right-thinking on trade-union issues and so on. Eventually you drop these inner pretensions and admit that you keep as sound as you do not specially by means of these extras which you have, as it were, brought with you into the factory but by a rather ordinary process of finding a level which affords you self-respect without too much strain. Everybody does the same. To be a bit obvious, it’s what you are that counts though this is not to deny that the Church and faith have had a hand in making you what you are. But what you do with your spare time is not really what counts.

So, speaking from my limited experience but with some feeling, let me say that the first thing about ‘christian presence’ is the giving up the pretension of being in the know, having special resources, being armed with spiritual tricks up the sleeve and so on.

And the end of this is realizing that all you are is you. It can be saddening, even frightening but actually it may be salutary unless you have no faith at all in what you have been made.

Then, how to be a christian, or become one again, on a more realistic level?

By now you have realized yourself to be equally or even more a waif than the people around you. They feel themselves a kind of slaves and so do you. Always subject to other people’s orders with respect to physical tasks and trapped in this status, or lack of one, for nearly all the hours of daylight. Subject to *matter*, sometimes at its most repulsive. Imagine stripping electric motors covered with a mixture of grease, oil, soap (used as a lubricant between conveyor belts

and bottles in bottling factories) beer and dirt. And using paraffin, then, to clean them. This is the sort of thing I have to do myself. Many people have jobs far nastier.

Subject to danger, a factor nearly always present in factories even where rules are stringent. The fact is that things are heavy or have sharp corners or have to be reached by ladders or revolve rapidly. Tools are instruments of violence and sometimes rebel against their users. Man is the master of matter but matter turns and rends the master from time to time and reminds him he is really a slave himself who would prefer to be elsewhere.

Subject, also, to the unending conflict, veiled or open, between capital and labour. The conflict which reflects itself inwardly in the struggle between the conditioned sense of obligation to the employer, to the job, and the resentment at being used, exploited, undervalued as a man. Outwardly there are the innumerable strifes which arise within an authoritarian set-up. Orders come from above, responsibility is upward. Initiative from below and responsibility downward—for example the responsibility of a foreman *to* his men, to stand up for them to the manager, play no favourites, accept initiative—these are works of supererogation, concessionary rather than systematic.

And then there are the more publicized types of conflict to which the worker is subject, those which sometimes become strikes. These may involve him in a kind of formal, or not so formal anger against the employer but as often as not there are more painful aspects. For instance, division between groups of workers. In my own experience the conflict between skilled craftsmen organized in craft unions and production or process workers has been quite bitter. I would defy anyone to find a completely christian way to behave in the midst of such a situation.

To all these things will the christian find himself, together with his workmates, subject. To be present is first to be subjected. And that inwardly as well as outwardly. There is no mystical or spiritual or moral escape.

Escape, of course, is not the point. What is ? *Is* there a significance to being there as a christian ?

Only, perhaps, that there is no better place in which to pursue the search for meaning.

The point is to welcome positively a status below the line of prestige and authority. There is something about our allegiance which would have us refuse to be involved in the world's command-structures—whether in government or business or the professions or, even, religion. Our Lord seems to have kept clear of these hierarchies. Not that everyone can or should. But this is a good age to rediscover that faith belongs in the first place to those who are subjected rather than to those who, knowingly or not, are the instruments of their subjection. Gospel is for the uninfluential whom God may then make 'influential' in his own ways. Maybe one of the best reasons why this is so is that those who are subjected are thrown together and tend to assume they have a common destiny. Commonness belongs to the lower estates and becomes lost in the higher. The search for meaning has most point in a situation where commonness is of the essence for if it is to be a christian one it must be a common meaning not a private spiritual resource. It must be about the destiny of man not only of the individual soul.

The working people have inherited a common 'meaning'—in the Labour Movement. Much of its spiritual force and quality have been eroded by now but the meaning still lurks behind the devotion of thousands of shop stewards and militant trade unionists throughout the country. A christian could do a great deal worse than to fulfill the role of a shop steward. There can be a strong pastoral element in it. I know this from experience with stewards at my own workplace. There are constant opportunities for self-forgetfulness on behalf of other individuals or of the group. And there is a cultural context within which people can be recalled, if only implicitly, to virtues like comradeship, mutual concern, courage and dignity in pursuing objectives and even a kind of forgiveness of enemies.

But although the new meaning—if such is to be found—may not go back on the great values of the Labour Movement and must aim at least as high, yet it will not do to try merely to revive the past. I doubt that the Labour Movement can again be the instrument of social redemption it has aspired to be in the past just as I doubt that the Church in anything remotely like its present form can again be the soul of the nation.

If the christian in the factory is looking for a real answer and not only for ways of being of service to people he may perhaps, in company with others, begin to develop a sort of faith-structure that is relevant.

I believe this must have two sides. First, acceptance, the hallowing of whatever is being experienced in the now. This is, I take it, what contemplation means—finding eternity in every moment and, in a sense, wanting nothing. Humour is of the essence here. There are men and women in the factory who seem something like true contemplatives in their good humour and balanced judgement. They accept and seem even to enjoy whatever experience is imposed upon them. Such people wonderfully lighten the burden of living in this hard and sometimes brutal environment.

And have not manual labour and prayer a long-standing association ? How is it that more Religious have not taken to the factory as the real contemporary oratory ? Not that I can claim much success myself. One has perhaps first to give up much praying before finding prayer.

The other side is the opposite of acceptance. It is a pursuit of change, an impatience with things as they are—with the essential irresponsibility of a system which uses people as tools instead of asking their co-operation as people ; with work conceived merely as a means of earning a living ; with the damage that authoritarianism does to people's creativeness ; with the distrust that is endemic in people's minds. It means waiting for moments which might be made moments of truth. It depends upon a vision and a hope that there can be a new man and upon a readiness to be in at the birth. It is something like looking for the redemption of Jerusalem (Luke 2: 38).

These are two aspects of an as yet unknown structure of faith and purpose, one which can have meaning for our age, calling out a new man. It may seem a little absurd to prescribe the beauties of an undiscovered pearl. And I am only too aware that many of my terms are extracted from meanings which are dead to the people beyond recall. But while you wait you cannot divest yourself of values or you will cease to be yourself and to watch at all. So you watch, both knowing and not knowing for what.

For the time being, then, the meaning of being here is to seek for a new meaning. Not just for the factory or industry or the working class but, *from the stance of the factory-worker*, for the age and for oneself a child of the age. Faith promises success despite everything.

LIMEHOUSE.

JOHN ROWE.

The Christian Presence in Russia

AFTER fifty-one years of Communist rule there should, in theory, be no Christian presence in Russia. After post-Revolution chaos, civil war and the exile of most bishops to the Arctic Solovetski Islands, there came, under Stalin, a ruthlessly efficient totalitarian regime dedicated to stamping out all religious beliefs. By the end of the thirties, years of forced collectivisation, mass murder and starvation of resisting peasants, deportation of priests, monks, nuns and lay-folk to concentration camps, and the purges of 1937, only about a hundred Orthodox churches remained open. These were under the jurisdiction of Patriarch Sergius who was determined at all costs to keep the framework of the church in existence even though it meant being at the complete mercy of the state, and politically its servant.

Tenaciously Christians continued during this terrible period to pray in secret, to discuss bible texts quietly over their salt fish and black bread in camps, and even occasionally to celebrate the liturgy in a forest clearing with fellow-Christians keeping guard. Some collective farms even observed monastic rules, and when the head of the largest state hospital in Tashkent died, he was buried, to the great astonishment of the local Communists, in the robes of an Orthodox archbishop, for such he was !

Then came the war. Patriarch Sergius took the initiative in calling on these ill-treated Christians to set an example of resisting German invasion, even before Stalin himself appealed, fearing large-scale defection to the Germans who were permitting the re-opening of churches and free worship. As a result, suddenly there were twenty-five thousand Orthodox churches (not to mention a host of other Christian groups) and a great revival of organised church life, albeit still under the stranglehold of state decrees. Until the renewal of the persecution under Khrushchev, there were eight theological colleges and sixty monasteries and convents.

Apart from the Russian Orthodox, there were other national Orthodox churches, Old Believers (and other somewhat fanatical and heretical sects), Roman Catholics and others. The largest non-Orthodox groups, Baptists, Evangelicals and Pentecostals were

however lumped together as one body for convenience, while the Ukrainian Roman Catholic Uniates were compelled to return to the Orthodox communion at the cost of much blood. Life for the Christian was still not easy. Only fifty thousand copies of the bible were printed (in 1956) between 1928 and a recent 'literary' cut and slanted edition. Almost no Christian literature has been officially published or made available any other way, and Christians rely on hand-copied bibles, texts, prayers and hymns secretly passed round.

In 1960 an all-out campaign was launched to eliminate Christianity by 1980. Already only about nine thousand Orthodox churches remain open, and since most people have no car and the nearest church may now be over a hundred miles away, churchgoing has become impossible for many. This is a particularly grievous deprivation for Orthodox, since their spiritual life is centred on the liturgy ; though they still have the practice of the Jesus prayer (' Lord Jesus, Son of God, have mercy on me a sinner ') for recollection, and light candles before a tattered paper ikon to focus their prayer.

By the statutes of 1961 the parish priest has been excluded from all but ' church ' duties. A minimum of twenty members is required before a function as a congregation is issued. Any and every way of closing churches is employed : an atheist-packed parish council votes to close the church, the minimum of twenty being now a maximum too, or the site is required for a factory, or even no excuse at all. One Kiev church was blasted away overnight without warning and worshippers arrived to find neatly planted flower-beds in its place.

The ordinary church member knows that there are infiltrators. Local committees of Communists have recently been set up to list the names, frequency of attendance and keenness of churchgoers, particularly the young. The Orthodox church has to give complete support to the government in statements on foreign policy, and present a front in the World Council of Churches which is far from the reality. Some of the highest placed prelates face slander from within their own church and from abroad, while attempting to maintain the structure of sacramental church life, so much less flexible than that of Protestants.

Only three theological colleges remain open, quite inadequate for the number of would-be ordinands. Sacked priests holding services are liable to imprisonment as also anyone attending such worship.

Monasteries and convents too have been closed on the slightest pretext, such as to provide the labour needed for brick-making (these were nuns), and many of the older religious were sent to join other active Christians and anti-regime intellectuals in lunatic asylums. Others, left to beg, are forbidden to return to the neighbourhood. Layfolk at the Pochaev pilgrimage centre managed to pass a detailed account to the West of the victimisation of their monks. Only a handful remain as show-pieces.

The sale of candles, bought by the faithful on any pretext to support their clergy, used to provide seventy-five per cent. of parish income; now candles must be sold at cost price. In 1964, three venerable priests were sentenced for alleged bribery of local income-tax officials so that they could earn enough to live on (clergy are taxed at eighty-three per cent) and thus keep their churches open. In this diocese this left only seven open out of forty in 1958.

The young are the chief target. Good moral teaching is given in schools and children on the whole are well treated and healthy, but if they are known to be Christian, pressure is put upon them to deny and ridicule God. Christian students may have to make an intolerable choice. One was given ten minutes in which to apostatize or leave Rostov University. He left. Professional careers are virtually closed to believers, unless they keep it secret, attending church furtively or when there are huge crowds, or not at all, like one mathematics master who was found to be living like a hermit in his private room, surrounded by ikons. Even the right of parents to teach their own children has been removed. Keen Christian parents have had their children removed and sent to boarding school; Evangelicals on the ground that they were being forbidden to join in 'harmless' cultural activities; Orthodox for starving theirs because they kept the rigorous penitential fasts. Despite the pressures at these boarding schools, many children have kept their faith.

The Evangelical Baptist Church has also suffered internally through a schism. About two thirds of the twenty thousand congregations were unable to get official registration, and in defiance of a constitution drafted in 1961 by the official All Union Council of Evangelical Christians and Baptists (a constitution which virtually forbids active evangelism) formed a new body which has gallantly and systematically attacked the unconstitutional imposition of the state in church matters.

They are uncompromisingly fundamentalist ; insist on their rights to teach their own children religion, run (illegal) Sunday schools, print and distribute (illegal) pamphlets, sing joyful hymns to guitars even in public places, and hold prayer meetings in stuffy rooms since, as they are refused registration, they have no suitable place of worship. At least two hundred have been imprisoned, and recently a group of prisoners' dependents have managed to send documents to U Thant. Conditions, moreover, in Russian prisons and labour camps are terrible (see *With God in Russia* by Father W. Czivek S.J. particularly ; Pastor Wormbrand's evidence, though mostly on Rumania, is also relevant and cannot be ignored as some of his denigrators are trying to do). In 1964 the body of Khmara, a former drunkard recently converted, was returned to his family after only two weeks in prison. The palms of his hands and the soles of his feet were burnt, his stomach slashed and his body covered with bruises—by no means the only one to die for his faith in modern Russia.

The Orthodox Church may be heading for schism too. The fearless and intransigent Archbishop Yermogen of Kaluga who refused to close a single church in his diocese and was forcibly retired, has recently publicly exposed the unconstitutional nature of the crippling 1961 decrees and has demanded free election on the death of the present ninety-year-old Patriarch Alexius. Alexius has followed the pattern set by Sergius of co-operation with the regime. Some feel this is the right way, but others realise that the state has had all the benefits and is now whittling away the concessions won by the church from Stalin.

Yes . . . a depressing picture in many ways. But, after fifty-one years of Communism, how is it that there are still about forty million Christians ? How has the faith been propagated to these people, a majority of whom were not yet born in 1917 ? Although the churches are limited to worship only, and even that not guaranteed, and no meetings of more than three people (except choir practice !), the Orthodox Liturgy in itself is the greatest teacher of the faith, and sermons too are most carefully listened to, copied and passed on. A sense of community and belonging, which seems largely to be missing in Communist society, attracts people, especially to the Baptists, as also does their personal example of conscientiousness and sobriety in a land rife with drunkenness. For instance, in maternity hospitals husbands are not permitted to visit, so it is a very lonely fortnight for

a young mother. One wife never even received a note of congratulation from her husband. The kindly Baptist in the next bed arranged for flowers to be sent her, and a car to take her and her baby home. Through the friendship thus formed a soul was won for Christ. Perhaps the greatest influence has been the *babushka*, or granny. Women, for doctrinal reasons, and practical too (there are a hundred and fourteen million women to ninety million men) have to work outside the home, often doing heavy manual or industrial work. Where there is a *babushka*, children need not be sent to the state crèches. Lifelong habits of prayer and worship, or just secret belief, have been inculcated by the Christian *babushkas*.

Foreign visitors pay tribute to these emaciated and often wretchedly poor old people who stand rapt in joy for three-hour-long services in churches denied fuel supplies in sub-zero temperatures yet often so crowded that there is no room to prostrate oneself. Father M. Bourdeaux met Olga Sergejevna, a bent, childless war-widow who took him to the liturgy in the church where she often spent ten hours a day, without anything to eat, sweeping and cleaning till the evening service. She shared with him such food as she had—a supper of dry bread, raw salt fish and milk in her barely furnished room with its paper ikon in the corner. Never had he received such hospitality, and when he gave her a gift she burst into tears of gratitude. Or again there was the pensioner who risks her pension to take bread secretly each night to her former parish priest. Within a week of being dismissed and being sent to work in a factory he had lost his right hand in a machine, and was thrown out, pensionless, to live by begging. In such women does Christ live in Russia.

It is not only the old who fill the churches therefore, although this is often the outside impression ; many look older than they are through the rigours of life. The intensity, fervour, sacrifice, despite the unavoidable tenseness and strain of their lives, made a visiting student say, ' If only God would enable me to pray like the Russians ! ' For the Orthodox, the magnificent liturgy is heaven come down to earth. In it they are not only united with our Lord in his body and blood, which many now receive more frequently because of the threat of closure, but also with the whole company of saints and martyrs, whether known and loved like S. Serafim of Sarov, or the unknown victims of concentration camps. Some were not quite unknown, like

the Athanasius who died in 1962. Bishop for thirty-three years, he was permitted to officiate in his diocese only thirty-three months. Released in 1954, he was full of forgiveness and still an avid scholar. He had spent five years helping to dig the White Sea—Baltic Canal. He had cleaned out camp lavatories. He had recovered from typhus. A historian-poet who met him before his release wrote of him :

For thirty years your austere ministry has continued ;
 Steadfast in all things, light shined in you,
 Wisdom and truth sent forth their rays that emanate from suffering and conflict.
 The torment of suffering has not extinguished gaiety ;
 You smile—and I am comforted ; you look at me—and bitterness is calmed.
 O, divine depths of your humility,
 Which sparkles in your daily deeds ;
 Your behaviour, your eyes, your gentle speech.
 Your simplicity is the sign which makes us see
 Everything which is holy, heavenly and sublime.

Others are only a glimpse. Eugenia Ginsburg, still a convinced Communist despite long imprisonment, saw in 1941 a group of peasant women, excellent workers, who had been sentenced for their faith, refuse to fell trees—it was Easter Day. They promised to fulfil a double quota on the Monday, but the offer was rejected. They were dragged into the snow-covered forest and made to stand the whole day barefoot. This they did, singing hymns of triumph at Christ's victory over death and sin. This deeply perturbed and puzzled Eugenia, and she noted that not one of them even caught cold as a result of their ordeal.

There is today a vast, unfilled thirst for God, as Pasternak's poems and the letters of Stalin's daughter reveal. Some, out of touch with any church, or even any Christian, listen avidly to religious broadcasts beamed to Russia from places as divergent as London and the Philippines. Above all stands the belief in Christ's Resurrection, central to the Russian Church. 'God is dead', say some Western theologians. 'Christ was just a myth', say the state atheist propagandists (but they aren't allowed to study him too closely for fear the Enemy, as Screwtape would say, may capture them !). But 'Christ is risen !' shouts the priest ; 'He is risen indeed !' reply the people, and candles, symbolising his presence, blaze out suddenly in the darkened church, as Easter comes.

As a final tribute, and remembering Charles Williams' teaching on sharing others' burdens, let us join them in this prayer that is circulated among Russian Christians :

Forgive us and bless us all, Lord, thieves and Samaritans, children, those who fall by the wayside, the priests who pass by on the other side—all are our neighbours : the executioners and their victims, those who curse and those who are accursed, those who rebel against thee, and those who prostrate themselves before thy love. Take us all in thee, holy and righteous Father. And let not our praise cease in thy sight for our life, for love, for the joy of finding peace in thy will.

Lord Jesus, Son of God, have mercy on me, a sinner.

JANICE BROWN,
Companion.

CAMBUSLANG.

For Further Reading :

Religion in the Soviet Union, by Walter Kolarz ; *Study in Survival*, by William Fletcher ; *Christians in Contemporary Russia*, by Nikita Struve ; *Opium of the People and Religious Ferment in Russia*, by Michael Bourdeaux ; *The Thirty-Two from Siberia*, by Pollock ; *The Orthodox Church* (paperback), by Timothy Ware.

Books Received

Eucharistic Theology Then and Now (Theological Collections—9), S.P.C.K., 19s. 6d. ; *Modern Miracles* by Jack Winslow, Hodder and Stoughton, 5s. ; *The Beginning of the Gospel* by C. F. Evans, S.P.C.K., 6s. 6d. non-net. ; *Bury Me in My Boots* by Sally Trench, Hodder and Stoughton, 25s. ; *A Modern Priest Looks at His Outdated Church* by Father James Kavanaugh, Hodder and Stoughton, 25s. ; *The Death and Resurrection of the Church* by Leslie Paul, Hodder and Stoughton, 5s. ; *Wealth, Peace and Godliness* by B. N. Y. Vaughan, S.P.C.K., 10s. 6d. ; *Treasure of Qumran* by Athanasius Yeshue Samuel, Hodder and Stoughton, 25s. ; *Living With God* by Dom Robert Petitpierre, S.P.C.K., 5s. ; *Beyond the Wilderness* by Sylvia Barrett, S.P.C.K., 6s. ; *Music and Worship in the Anglican Church* by Paul Chappell (Studies in Worship—X), S.P.C.K., 30s. ; *For Christ and the People*, edited by Maurice B. Reckitt, S.P.C.K., 30s.

Anglican-Methodist Unity : 1—*The Ordinal*, 4s. ; 2—*The Scheme*, 10s. 6d. ; *A Short Guide* by Gordon Wakefield and Michael Perry, 2s. 6d., S.P.C.K. and Epworth Press. *Relations Between the Church of England and the Presbyterian Church of England : A Report*, S.P.C.K., 5s. ; *Baptism and Confirmation*, Alternative Series, Second Series, S.P.C.K., 1s. ; *Lambeth Conference 1968 : Preparatory Information*, S.P.C.K., 15s.

The Holy Eucharist and Prayer (Cowley Papers 7 and 8) by Christopher Bryant S.S.J.E., S.P.C.K., 9d. each ; *Family Communion 1667—71*, S.P.C.K. and National Society, 2s.

Books

Solitary Protest

A Question of Conscience. *By Charles Davis.* Hodder and Stoughton, 30s.

No one can read this book without realising how unhappy the writer has been, and how closed in he has felt.

'If someone asked me what it felt like to be outside the Roman Catholic Church, I found myself spontaneously answering: it is as if I had rejoined the human race'.

The cheap accusation, that his chief incentive in leaving the Roman Catholic Church was to get married, is convincingly demolished.

His defence is strengthened by his honesty in saying that 'if the only alternative to life within the Church . . . had been the harsh loneliness of a solitary existence . . . my guess is that I should have continued to struggle in a state of repressed doubts, until the point of mental breakdown'; and 'I did turn to God and what I ascertained was that he sent me Florence as light and liberation'.

Those who feel happy and fulfilled in the worshipping life of the Roman Catholic Church, and for whom she is the good ground, in which the Christian life can flourish as nowhere else, must feel that there is a fatal flaw in this reasoned apologia for a man's departure from this church. It is surely true that very many simple people, who are living lives of genuine goodness and sharing the fruits of Christlikeness would be quite untouched by his closely knit critique of their church.

Mr. Davis has indeed spoken of the immense goodness and unselfish zeal, the faith and love which he has met within the church. In another place he says of the bishops: 'It would be difficult to find another body of men

in high position of such personal humility, goodness and integrity', though later he goes on to say 'In defence of the institution they can be ruthless and inconsiderate, over-riding personal freedom and indifferent to personal rights and needs'.

Mr. Davis claims that he left the church because he took her dogmas and her teaching seriously. He maintains that there are men who remain within, but, sitting lightly to her dogmas and official teaching, are able to live without any intolerable tension. They have learned just how much they can say.

He has no doubt that a Christian living outside the inspiration and cross checks of a community is in danger of falling into individual fantasies. A negative rejection of tradition is sterile. There is no solution in passing from one church tradition to another. In spite of this he reached a position from which, in his opinion, there was only one way of truth out of the impasse. He must leave the Roman Catholic Church, because her claims had ceased to be credible. As an authoritarian structure dominated by hierarchical power, the church had lost his faith in her power to express to the world the faith and hope and love which stand for the acceptance of Christ as Lord. The church had become an over-developed society, which was crippled by a far too great concern for the maintenance of her own power.

The greater part of the book is taken up with the looking at the challenge of this criticism from different angles. A short section deals with the objections that have been brought against the

step that he has taken. The final section deals with 'Prospect for the Church', an attempt to sketch out the shape, which the church should take if she is to fulfil her mission to the world in the present situation. Some will feel that, though many exciting and inspiring insights are here, yet they will wonder whether the church could so completely change her shape, whether 'creative disaffiliation' could stand up to the pressures of modern society. It may be that some of us are too set in the past, to accept as credible this formless church, without any over-arching organisation, which, in the opinion of

the writer, would not obstruct, but would let through the power of the gospel of God to the world.

Is this a voice in the wilderness and a voice that will die out in the wilderness, when every one in the Roman Catholic Church will line up in the end in an admirable obedience? Or is this a prophetic voice, predicting the inevitable disintegration of a hierarchically ordered and infallibly guaranteed church, and the struggling emergence of new forms of Christian presence in the secular world of today?

LOTHIAN S.S.F.,
Assistant Minister.

Internalization

Insearch. By James Hillman. Hodder and Stoughton, 21s.

This is a stimulating book, and the reactions it stimulates will be very varied. Hillman (an American) is the Director of Studies at the C. G. Jung Institute in Zurich, and a good deal of this book reads as if it had been prompted by Tillich's remark in *Ultimate Concern* that in America today, at least in most universities, even the word 'soul' is forbidden. He traces this situation to a lack of the female element in Protestantism. Tillich and Jung are both provocative names. Hillman brings them together, believing that analytical psychology can contribute to the re-discovery of the soul and the restoration of the female element to its proper place. This book originated in lectures to clergy, and he was concerned to show that, with this basis, pastoral work could well develop within its own tradition rather than attempting to imitate clinical methods closely.

The theme develops through the more practical side of interviewing, the part played by the interviewer's own needs, the place for the interview, the inter-

actions of personality and the need to leave the client space to be himself, to the central idea that 'the connection within provides . . . the connecting bridge to the inside of every other man', for we all draw on the collective unconscious. The moral questions raised by this attention to the unconscious are then considered and Hillman turns to the new morality which, he believes, fails to take account of the shadow side of love. Returning to his plea for a 'movement downward and inward', he commends moral codes as 'favouring internalization' more than does either repression or acting out. Finally, after a description of 'inner femininity', he discusses the ways of coming to terms with it, and its relationship to religion.

And now for the reactions it has aroused in one reader. There is much vivid description and many insights to be grateful for. It is the degree of emphasis on internalization that may be questioned, and as this is commended as a re-instatement of the feminine, contemplative side of life it seems fair

that a female and a professed contemplative should point out that this side of life has its own cautions to be observed. The monastic tradition is clear that the hermit life, which presumably carries internalization to its limits, is for those who have been tested in the common life ; in other words, it is appropriate at one stage of development, not indiscriminately. Jung has spoken of ' the wonder of the fact that an event which takes place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well '. This seems to do justice to the external facts which Hillman at moments seems to wish away. Is it coincidence that Tillich has gone so far as to say that ' theology does not imply factual assertions ' ? Of course Tillich is well aware that one needs to be ' substantially involved ' in something (or with someone ?) if one is to develop

fully, and Hillman's descriptions of our interdependence show that he also is acutely aware of how things work in practice. There are moments, however, when he seems to imply that internalization is apart from, and contrasted with, other development ; for instance, when he suggests that a good marriage may hinder the development of the partners. Another interpretation of Jung suggests that the partners grow first into one another and then within themselves. This gives a place to the historical, factual aspect of reality towards which Hillman, like Tillich, seems to have a certain ambivalence. One last quibble ; this book, like so many on Jung's psychology, is written for and about men : surely it can't be true that their clients, or in this case congregations, are exclusively male ?

FREELAND.

A SISTER C.S.Cl.

Damnation

Thou Art There Also—God, Death and Hell. By Michael Paternoster.

S.P.C.K., 27s. 6d.

This very erudite book studies the doctrine of Hell from the Jewish ideas expressed in the Old Testament down to our own age. It traces the ideas of the early Christian Fathers—Origen and S. Augustine—the Mediaeval Church, with Dante, and then on through the Caroline Divines to the Wesleys and their contemporaries : and finally to F. D. Maurice and then to Charles Williams, C. S. Lewis and Dorothy Sayers, to name but a few of the authorities quoted.

But the argument of the book, itself, is around two apparently contradictory texts which the Author calls the two key passages. The first, in Matthew 25, expects a final and irrevocable division into goats and sheep ; while the second depicts a total victory for God—' As

in Adam *all* die : even so in Christ shall *all* be made alive '. The Author, on the evidence of the second text, finally comes down on the side of universalism. I wonder if, however, these texts are so contradictory. May not one be expressing God's point of view ? It is God's intention that *all* men should be saved. On the other hand there is man's point of view. Because God intends all men to be saved, I must not, therefore, presume on God's mercy, and must take into account Christ's insistence on the possibility of eternal loss and, with the Apostle, I must work out my salvation with fear and trembling. It seems to me to have something of the same teaching as the Sacraments. God is not bound by the

Sacraments and can and does give His Grace over and above them. However, *I* am bound by the sacraments and must use them as *the* means of Grace. So, God wills all men to be saved : but I must be careful not to presume on that fact.

However, I am almost a Universalist, myself, and I do believe that God will *not* quench the Divine spark of love

that He has implanted in all men, even if it is but a tiny flicker of flame—but that He will breathe on it until it bursts again into an all-consuming fire. There is a nice story of the Sadhu Sundha Singh who once asked one of the Angels with whom he conversed 'Are there many souls in Hell?', to which the Angel replied 'No !—But don't tell other people that !'. KENNETH S.S.F.

Bridge-Building

Marriage Preparation. *By Martin Parsons.*

S.P.C.K. Library of Pastoral Care, 12s. 6d.

The vicarage doorbell rings and a couple of teenagers are on the doorstep. They are about the age at which their parents might have come to be prepared for confirmation but these youngsters have come to put up their banns. It is quite likely that they have not been to church since they were brought to baptism, but the girl and her parents feel that there is something special about a church wedding and so they come, often as full of apprehension as of ignorance, to see the vicar.

Mr. Parsons has written this admirable book to help the clergy and others who may assist in the pastoral work of preparing men and women for marriage and has had in mind all kinds of engaged couples, from apprehensive non-church-goers to regular communicants.

Starting from the premise that a unique pastoral opportunity is offered by every couple who ask for marriage in church, Mr. Parsons develops the theme with sensitivity and tact. With some couples, he avers, it is possible to give clear and definite teaching about the theology of Christian marriage : with others, it is much if apprehension can be succeeded by the knowledge that in the parish priest there is an available

and willing source of friendliness and advice. For such, 'we are building a bridge ; we may wait for years before we see any crossing of the bridge'.

This book contains valuable suggestions for explaining, planning and taking the marriage service and for the follow-up of the wedding as well as for ways of conducting the preliminary and preparatory interviews with the engaged couples. No detail, the author insists, is to be left to chance for, however many marriages may be conducted in a parish church during the course of a year, each is an occasion of unique importance to the families concerned and it is no small part of the parish priest's pastoral care to show that 'nothing is trivial to *us* which is of importance to *them*'.

While this book contains much that will be familiar to experienced incumbents, it is a handy-sized manual of reference for legal and technical points at issue and will surely prove invaluable to those who have less wide experience. Indeed Mr. Parsons has a great deal to say to all who are in any way committed to the pastoral work of marriage preparation.

MARY JOHNSON,
WEST WRATTING *Tertiary.*

Francis the Man

Francis of Assisi, a Portrait. By *E. M. Almedingen*. The Bodley Head, 25s.

Miss Almedingen is a student of history and an experienced and skilful writer. She has not set out to produce a full biography, but has used all her gifts to paint a vivid portrait of Francis and she has achieved her aim of showing him in his essential greatness, freed from the pious adulation of succeeding generations.

Here he is, detached from most of the legend, and from some of the best-loved historical incidents (for instance, any reference to the Greccio crib is omitted), making many mistakes, physically unattractive, unwilling and largely unable to found an Order or to come to terms with the scholars who were irresistibly drawn to follow him. Yet, stripped of so much—and none would have approved of this stripping more than Francis himself—he stands out in the clear light of day as great a saint as ever, with his magnetic power of drawing people to our Lord, as strong in the twentieth century as in the thirteenth.

There are a few points which call for criticism. The author's attempt to show the relationship of church and state in

S. Francis' lifetime is not very successful and in some respects is definitely misleading. Then she is so much in love with Umbria and with mediaeval Assisi that she has allowed her pen to run away with her a little in some of her descriptive passages, so that the casual reader might be led to expect yet another rather superficial biography of an all-too-familiar type. She states in a biographical note that she has consulted no modern work apart from the *Vie* of Sabatier, which was first published in 1893, and this seems to be a pity because she relies too strongly upon Sabatier's version of the sequence of events which later scholars have questioned considerably. Occasionally the English translation of place names mentioned in the early texts defeats her and we find Francis swept off to West Africa on his way through the Mediterranean to Damiatta—to Accra rather than to Acre! But, nevertheless, this is a book well worth buying; it earns its place on any Franciscan bookshelf.

MARIANNE DACOMBE,
WINKTON. *Tertiary.*

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The Way I See It. By *Cliff Richard*. Hodder and Stoughton, 3s. 6d.

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DAMIAN S.S.F.,
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*A group of Brethren at Alnmouth including (end left)
the late Brother Theodore*

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